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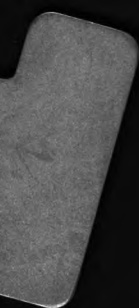
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EDITOR THE "RAIPUT HERALD."  
**THE INDIAN MISSION**

OF

**THE IRISH PRESBYTERIAN CHURCH.**

A HISTORY OF

**FIFTY YEARS OF WORK**

IN

**KATHIAWAR AND GUJARAT**

BY THE

**REV. ROBERT JEFFREY, M.A.,**  
PORTADOWN.

SOMETIME MINISTER OF THE ENGLISH CONGREGATION, FREE CHURCH OF SCOTLAND,  
BOMBAY; AUTHOR OF "THE LIFE OF DUNCAN MACPHERSON, D.D., SENIOR  
CHAPLAIN CHURCH OF SCOTLAND, ST. ANDREW'S, BOMBAY," ETC.

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*INSCRIBED*

*To the Revered Memory  
Of the late*

*WILLIAM FLEMING STEVENSON, D.D.,  
Convener of the  
Foreign Mission of the Presbyterian Church in Ireland,  
At whose Suggestion  
I first thought of writing this History.*

*ALSO*

*To my Venerable Father and Friend,  
JAMES GLASGOW, D.D.,  
Dunavon, Portadown,  
Assembly's Professor of Living Oriental Languages ;  
The Church's First Foreign Missionary ;  
And the only Survivor of the Pioneer Band, who,  
Fifty Years ago,  
Went out to lay the Foundation of the Church's present  
Splendid Indian Mission.*

*R. J.*



## P R E F A C E.

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IT is not my intention to write a formal preface. The reason and object of this history have been stated fully in the opening chapter. But as the accuracy and completeness of any work of this sort depend upon the variety and character of the sources of information open to the writer, I think it wise to state what these sources were. Naturally, the volumes of the *Herald*, from its commencement in 1843, came first. These were placed at my disposal by the Rev. George MacFarland, B.A., Secretary of Missions. The *Heralds*, however, I found to be a very incomplete source, and I had to supplement them by the manuscript Mission Records, consisting of Dr. Morgan's private Minutes of the meetings of the Directors from 1840, and his Manuscript Letter-book from 1840 to 1849. These were placed at my disposal by the Rev. William Park, M.A., Joint Convener with Mr. D. G. Barkley, LL.D., of the Foreign Mission. But, even with these I would have come short of much that was necessary for me to know, had it not been for the kindness of Dr. Glasgow, who not only furnished me from memory with many facts not found in any Records, but permitted me the use of his private Diary, and of a complete set, numbering between twenty and thirty



volumes, of the *Oriental Christian Spectator*, edited by the late Dr. John Wilson, of Bombay. Withal I would have come short, had I not drawn upon the Rev. William Clarkson, of Tunbridge Wells, Kent, for papers and Reports relating to the Baroda, Mahi Kantha, and Borsad Missions of the London Missionary Society; and upon the Rev. Robert Workman, M.A., of Glastry, son-in-law of Mr. Montgomery, for a brief Diary kept by his father-in-law during his early days in Porbunder. With these rich stores of information in my hands I could have produced a very much larger volume. I felt, however, that what would have been gained in fulness of detail would have been lost in compactness and force, and so in interest for the general reader. I can say that, so far as I have had power of judging, no leading fact has been omitted, nor any subsidiary one that I thought necessary to state in the interests of the Mission, the history of which is contained in the following pages.

I was not a Missionary while in India, and so when writing had no personal pet theory, or method of work, to uphold. During a residence of about six years in Bombay I travelled extensively in India itself, also visiting Ceylon, Egypt, and Palestine. At all points I had a look at Mission work. I found that the universal feeling, as well as the practice, in the best Missions in these varied fields was in favour of schools with combined Education and Scripture teaching. Everywhere the hope of workers was in the young. My own sympathies are entirely on these lines, and I have not con-

cealed that such is the case. I am a decided believer in our own Mission—its men and its methods. It combines as few others do the Evangelistic, the united Educational and Scriptural, and the Industrial methods of propagating and planting Christianity ; and my earnest prayer is that this volume may inspire in the breasts of the members of our Church who read it an intenser sympathy with it and a more liberal support.

To the friends who accommodated me with manuscripts and books I return my sincerest thanks ; also to the Rev. G. T. Rea, M.A., who, with a keenness of scrutiny and faithfulness of advice that were truly brotherly, read the proof sheets with me as they passed from the Press.

ROBERT JEFFREY.

THE MANSE, PORTADOWN,  
*20th May, 1890.*



## JOINT CONVENERS OF FOREIGN MISSIONS.

REV. W. PARK, M.A.

D. G. BARKLEY, LL.D.

## LADIES' ASSOCIATION.

Mrs. Park, Fortwilliam Park, Belfast.

Mrs. R. Workman, Rubane House, Glastry. } *Secretaries.*Mrs. Lemon, Edgumbe, Strandtown, Belfast, *Treasurer.*

## MISSIONARIES PAST AND PRESENT.

Rev. James Glasgow, D.D., designated 1840; retired 1864; residing at Dunavon, Portadown.

Rev. Alexander Kerr, designated 1840; died at Rajkote, 1841.

Rev. Robert Montgomery, ordained 1842; died at Belfast, 1880.

Rev. A. D. Glasgow, designated 1842; retired 1855; died in New Zealand.

Rev. James M'Kee, designated 1842; retired 1865; died at Belfast, 1878.

Rev. James Speers, designated 1842; retired and returned home.

Rev. James Wallace, designated 1845; retired and died at Belfast, 1873.

Rev. Dunlop Moore, ordained 1855; retired 1866; now in U. S., America.

Rev. Joseph V. S. Taylor, B.A., ordained 1845; joined from London Missionary Society, 1860; died at Edinburgh when on furlough, 1881.

Rev. William Dixon, M.A., ordained 1864; died at Surat, 1871.

Rev. T. Lutton Wells, B.A., ordained 1864; died at Surat, 1877.

Rev. William Beatty, B.A., ordained 1865; retired 1890.

- Rev. George T. Rea, M.A., ordained 1866 ; retired in broken health, 1890.
- Rev. W. MacMordie, M.A., ordained 1867 ; resigned 1879.
- Rev. Robert Gillespie, B.A., ordained 1868 ; in the field at Ahmedabad.
- Rev. John Shillidy, M.A., ordained 1874 ; in the field at Surat.
- Rev. W. W. Brown, M.A., ordained 1874 ; retired in ill-health, 1888.
- Rev. John Hewitt, M.A., LL.B., designated 1874 ; died at Bombay, 1876.
- Rev. George P. Taylor, M.A., B.D., ordained 1877 ; in the field (on furlough in Ireland).
- Rev. H. R. Scott, M.A., ordained 1883 ; in the field at Rajkote.
- Rev. J. F. Steele, M.A., ordained 1883 ; in the field at Anand.
- Rev. Robert Boyd, B.A., ordained 1884 ; in the field at Borsad.
- Rev. R. W. Sinclair, B.A., ordained 1886 ; in the field at Gogho.
- Rev. T. M'Anlis, B.A., ordained 1886 ; died at Anand, 1889.
- Rev. R. Henderson, M.A., designated 1889 ; in the field at Ahmedabad.
- Rev. J. H. Fitzsimons, B.A., ordained 1889 ; prevented from sailing on arranged date by an attack of typhoid fever ; going out in October.

#### LAY AGENTS.

- Mr. Robert Young, LL.D., appointed 1856 ; resigned 1861.
- Herr Conrad Möller, 1867 ; resigned, and went to Germany.
- Mr. A. C. Houston, appointed 1873 ; resigned, and took work in the Cathedral High School, Bombay.
- Mr. Frank L. M'Afee, B.A., appointed Head Master of Ahmedabad High School 1874 ; resigned 1889.
- Mr. A. S. Jervis, appointed Head Master of Surat High School, 1879 ; still at Surat.
- Dr. H. Dobson Osborne, appointed Medical Missionary 1881 ; retired in ill-health, 1885.

ZENANA MISSIONARIES OF THE LADIES'  
ASSOCIATION.

Miss Brown ; went out 1874 ; retired in ill-health, 1882.

Miss Forrest ; went out 1876 ; retired in ill-health, 1885  
(Medical).

Miss Patteson ; went out 1876 ; retired and joined Female  
Normal Mission, North West Provinces.

Miss Armstrong ; went out 1877 ; married Rev. John Shillidy,  
1879.

Miss Long ; went out 1878 ; married Captain Forjett, 1883.

Miss M'Kee ; went out 1881 ; still in the field (on furlough).

Miss Balfour ; went out 1882 ; married Rev. J. F. Steele, 1885.

Miss Roberts ; went out 1883 ; still in the field (Medical).

Miss Moore ; went out 1884 ; married Rev. H. R. Scott, 1888.

Fraulein Von Biberstein ; went out 1884 ; retired in ill-health,  
1885.

Miss Shaw ; went out 1884 ; in the field.

Dr. Mary MacGeorge ; went out 1885 ; in the field (Medical).

Miss M'Dowell ; went out 1885 ; on sick furlough. . . .

Miss Henderson ; went out 1886 ; died March, 1887.

Miss Sullivan ; went out 1887 ; in the field.

Mrs. Jacob ; went out 1888 ; in the field.

Miss Stavely ; went out 1888 ; in the field.

Miss Connell ; went out 1889 ; in the field.

## NATIVE PASTORS.

Rev. Rambhai Kalyan, pastor of Brookhill, Borsad ; Evangelist  
for district. Visited Ireland in 1882.

Rev. Nathu Hari, pastor of Bhalaj, Anand ; Evangelist for  
district.

## LICENTIATES.

John Gungaram, doing pastoral work at Shahawadi ; also  
acting as Evangelist.

## CONGREGATIONS REQUIRING PASTORS.

Surat, Borsad, Anand, Ahmedabad (city), Wallacepur, Carey-  
pur (Chetarsumba), Khadarna, Bhavnagar, Shahawadi.



# FIFTY YEARS OF MISSION WORK

IN

## KATHIAWAR AND GUJARAT.



### I.

1890 is the Jubilee Year of the Foreign Mission of the Presbyterian Church in Ireland. The reason of this History.

Almost all other Churches working by its side in India have had their special Mission histories written out clearly and fully ; or, if not, they have had full biographical sketches of their more prominent Missionaries, which, both for the Church and the Mission, serve practically the same end.

For so far no records of a like sort have been written, save fugitively, in connection with our Mission. Yet the years of its life and work for the past half century in Kathiawar and Gujarat have been as rich in stimulating facts, triumphs of grace, reminiscences of devoted men, and sovereign mercies, as the years of the life and work of any other Mission to the heathen. Why, then, should its record not be written out too, that it may be plain to the generations to come what was done by their fathers ?



Mission records most important elements in the life of a Church.

Besides, these things are most important elements in the life of a Christian Church, and deserve preservation in some degree of detail, for the edification of the members and the glory of the Master. Such things can never, somehow, be satisfactorily incorporated with any general history of a Church's home doings and movements. They are, so to speak, "foreign" elements in more senses than one. They cannot be made to fit comfortably into the structure of such a work. If, therefore, they are to be dealt with fairly and edifyingly, they must have special treatment. For that special treatment in the case of the Foreign Mission of the Irish Presbyterian Church this, its Jubilee year, is considered an occasion in every way fitting. Hence this history has been undertaken at this particular time.

In carrying out this undertaking the plan shall be to write not only for those who are abreast of all Mission literature, but as well for those who are not.

## II.

No one Mission stands alone. A Mission is not a whole, but a part of a whole. That whole has not been the result of a miracle, nor of some happy accident, but of growth, usually slow, and, through pain and struggle, in accordance with the laws of Providence and of grace.

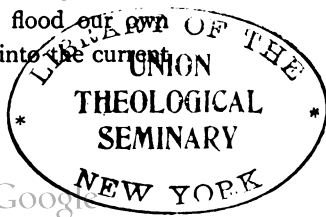
Before, then, there can be a true understanding of an individual Mission as a part, it must, it is clear, be known in its relation to the whole ; especially when that whole in which it takes its place is a world-wide scheme of Christian work, in whose development the Churches of Christ have not only had a stern conflict with the world, but, in some cases, a sterner conflict with themselves, arising out of their own faithlessness and selfishness ; and, more especially still, when each successive stage of conflict and conquest was necessary to prepare the way, along all the line, for a fresh stage, that its attainment might be rendered possible. The place of an individual Mission like ours, which came late into the field, must be understood in respect of the forerunners in the fight, whose struggles and victories made the taking of its place a matter of comparative ease to it.

What is necessary to the understanding of the work of a Mission like ours.

### III.

This chapter, in pursuance of the principle stated above, shall concern itself with a brief, and necessarily rapid, sketch of the growth of Mission organisations, in accordance with the development of the Mission idea from the time of that idea making its appearance in Germany, its home, in potent form, until the point at which, in its onward course and widening reach of spiritual influence, it overtook like a flood our own Church in 1840, and swept it bodily into the current.

Sketch of the origin and growth of the Mission spirit.



of its life-carrying waters, making, eventually, a new Church of it.

Three well-marked periods.

The long stretch of time from the Reformation until now, well nigh four hundred years, divides itself into three well-marked periods in relation to Protestant Foreign Missions.

The first covers two centuries.

The first period covers broadly two centuries—the sixteenth and the seventeenth—during which, in the various countries that threw off the yoke of Rome, Protestantism in one form or other was either struggling for bare existence, or controlling the confusion which it had received as a legacy from the long conflict, or engaged in consolidating and establishing itself within its own borders. Its enemy, and, as it believed, the enemy of the world and of Christ morally and politically, was Romanism; and to that enemy it naturally confined its attention. There was, too, the internal war of sects, and the selfish ambitions of particular Churches for predominance, which caused it, even after it became fairly settled, to become narrow and self-centred on the one hand, and, on the other, interfered with its solidarity as a militant force against heathenism.

But little known of heathen lands and their religious condition by Protestant countries.

Besides, but little, comparatively, was known of heathen lands—their peoples and their religious condition—by Protestant countries; and so the needs of the heathen did not, from lack of knowledge in those early days, press either upon the heart or conscience of the Churches of the Reformation. Neither the Germany

of Luther, nor the France of Calvin, nor the England of Cranmer and Ridley, nor the Scotland of Knox and Melville, "had any contact with the broadening world that filled the mind of Spain and Portugal."\* Thus we are prepared to find, first, that the Protestant Churches of the sixteenth and seventeenth centuries were not only empty of the Mission spirit, but were without even a distinctly Mission aspiration; and, next, that the tide of Mission effort flowed only in the channels provided for it by the Church of Rome through its fraternities, especially that of the Jesuit organisation, some of whose missionaries, under Xavier, were to be found in India and Japan twenty or thirty years after the publication of Luther's famous "Address to the Nobles of Germany."†

St. Francis  
Xavier and the  
Jesuits in the  
East.

As the eighteenth century—the second period—opens, a brighter day for the world of heathenism gives faint indication of breaking; and the promise of the light comes from Germany. There, under the quickening influence of the Pietist Revival in the University of Halle in Saxon Prussia, founded in 1694 through the influence of Pietists, and mainly used by them, there was an awakening of Christian conscience in relation to the duty of the Church to the outside world.‡ Among the Moravians, and

Second period:  
the day break-  
ing.

Pietists of  
Halle.

\* Dr. Fleming Stevenson's "Dawn of the Modern Mission."

† This address was published in 1520: in 1542 Xavier landed at Goa; in 1551 he left Japan, and died in 1552 on the island of Sancian, near Hong-Kong, after having partially arranged for a mission to China.

‡ Kurtz—"History of the Christian Church."

especially among individual Pietists, there were also signs of awakening during the early years of the century here and there over Germany. But these awakenings were sporadic only, and it is to the Halle influence that the Protestant world is indebted for the new era, and for the first Foreign Mission.

The Danish King and the student of Halle.

About this time God by His Spirit was working in two human hearts at two points of the Continent of Europe comparatively wide apart, and preparing two men seemingly further removed from each other in station and in spiritual sympathy, than by physical distance—preparing two men for a step in the form of a new departure in Christian work of unspeakable importance to the Church and to the world.

The one was Frederic IV., King of Denmark, residing in his Palace at Copenhagen; the other was Bartholemew Ziegenbalg, an earnest student of the University of Halle, then labouring in a rural parish in a quiet valley twenty miles from Berlin, as a pastor-substitute.

At this stage—a crisis stage for Missions—here were two spiritually prepared and sympathetic souls, ignorant alike of each other's existence and sympathy, awaiting but the current of events that was to stir them, and drift them into fruitful touch. But what current of events, from the human standpoint, was likely to bring the soul of the devout student—

A nameless man amid a crowd—

into contact with the soul of the Danish King?

God had it all arranged ! He brought about the contact without either miracle or romance, through the commonplace factors of death and distress.

Early in the eighteenth century an outbreak had taken place among the Hindoos at Tranquebar, the small Danish settlement south of the City of Madras on the Coromandel coast. A Danish father and his boy had fallen in the strife. In 1705 the widow, in her distress over the loss of a husband and a son, presented a petition for help to the King. That petition touched a chord in the divinely prepared heart of the King that the widow little dreamt of it touching. It produced a double result. The widow had her prayer granted, and God had His purpose put in train for fulfilment. The King's conscience, as he read, was troubled over his spiritual neglect of his heathen subjects in Tranquebar. He called Pastor Lutkens, his chaplain ; told him the state of his mind, and ordered him to look out for Missionaries. Denmark was, however, dead as the rest of Europe to any sense of Missionary responsibility or duty. There was no preparedness for such a Mission venture among Danish pastors. Lutkens knew this, and could only say, "Sire, I cannot find men ! Send me." The King, as God would have it, refused to part with his faithful and pious old chaplain. Lutkens's eye was then turned toward tried and pious friends in his native Germany, and immediately, through their agency, Ziegenbalg was brought into contact with the chaplain of Frederic.

How God brought about the meeting.

The student  
meets the  
king: the  
result.

The student met the King. Forthwith he was requested to undertake the Mission to Tranquebar, and he complied. With him was selected for the same field a pious and devoted friend of his own, Plutschau, also a Pietist and a student of Halle. They were fast friends, and, what was of greater moment, they were the complements of each other. Thus they "were singularly fitted for the great work they had undertaken. Both had zeal; that of Plutschau was patient and calm; that of Ziegenbalg was fiery. One followed; the other led. One had the gift of organisation, and enthusiasm to surmount all difficulties; the other, besides courage, had the faculty of labouring steadily and well. Both could endure much; but Ziegenbalg endured hardship longer than his fellow labourer."\*

Ziegenbalg  
and Plutschau:  
characteristics.

They sail for  
Tranquebar in  
1705.

In November, 1705, these two Pioneers sailed for Tranquebar. Their reception by the Governor, notwithstanding the King's order, was hostile, and liberty to land was refused them. But land they would, and land they did; and Tranquebar became, in 1706, the first Protestant Mission Station in the heathen world and in the history of Protestantism.

First Protest-  
ant Mission  
Station in the  
heathen world.

Even in those early days of indifference to Missions this was a fact that could not long be a matter of no interest to the Christian world, and especially to Christian England. The knowledge of it spread, and, as

Fame of  
Mission  
spreads.

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\* Sherring's "History of Protestant Missions in India." London, 1884.

the lot of the two men was persecution and imprisonment at Tranquebar, the news of their treatment also spread; and so famous had this Mission become in the course of a few years that when Ziegenbalg, in 1714, visited London during furlough, he was received everywhere with enthusiasm. Such notables even as King George I., the Prince of Wales, the Archbishop of Canterbury, and the Bishop of London showed their interest in his work, and publicly expressed their good wishes.\* King George did not, however, stop there. He continued his interest, and in August, 1717, wrote under his own hand a most hearty letter to the brethren at Tranquebar, in reply to one from them in the previous January, saying for their encouragement—"You will always find us ready to succour you in whatever may tend to promote your work and to excite your zeal."† Money was also contributed from England. At this time, too, the Mission was brought into contact with two English Church Societies organised for work among Protestant colonists, one of which ultimately became its patron when the enthusiasm of Pietism in Germany had well nigh exhausted itself, and the spirit of Rationalism had usurped its place and crippled its resources.‡

Ziegenbalg and  
George I.

The English  
King's letter.

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\* Sherring's "History of Protestant Missions."

† Badley's "Missionary Directory": Lucknow. Letter of the King quoted in full under head of "Danish Missionary Society."

‡ Kurtz—"History of the Christian Church," p. 240:—"In the last quarter of this century the zeal of the Mission expired under the



Influence on  
England.

Though there was no direct fruit of this venture in Mission work on the part of the Danes for over fifty years in England, yet it is unquestionable that Tranquebar was never lost sight of, and that its influence was one of the chief factors under God in producing the deep and quiet undercurrents which worked their way to the surface in the great movements of the next century. The English mind works slowly, but when it works at all, it works surely.

Another stage  
reached. The  
first English-  
man goes out  
as a direct  
Missionary.

Another stage is now reached in this dreary eighteenth century. A knot of Christian gentlemen in Calcutta, appreciating the labours of Kiernander, one of the Danish Society's agents who had migrated north, urged upon friends at home the necessity of sending out a Missionary for direct work among the heathen, and one of them contributed £350 a year toward salary. The Christian Knowledge Society took the matter in hand, and sent out a Mr. Clarke in 1788. This was the first Englishman who ever went out directly to India as a Missionary; but the virgin venture of the English was not enduring like that of the Danes. Clarke gave up his work in a little over a year, and returned to his native land. What was the cause of his return is not clearly known; but it is very likely that he met with coldness, and did not

Remains only  
a little over a  
year.

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influence of Rationalism, and the rich Lutheran harvest was gathered almost entirely into the garner of the Anglican Church."

This was in the days of Schwartz, who died in 1798.

The Society which became patron to the Danish Mission was "The Society for the Promotion of Christian Knowledge."

care to face it. There had been strong opposition both in England and in India to any Mission work among the heathen being undertaken by Englishmen. The first request of these Calcutta gentlemen for a *real* Missionary was sent to the Rev. Charles Simeon in 1778, and when, in response to their request, he mooted the founding of a Mission, the project was received coldly by some, with hostile demonstration by others, with opposition by Lord Cornwallis the Governor-General, with bitter denunciation by the Directors of the Hon. East India Company, and sanction was refused, despite the pleadings of Wilberforce, by the British Parliament. Ten years after, as we have seen, so much advance had been made in religious public opinion that Clarke could be sent out to undertake direct Mission work, but English Christian society was not yet ripe for independent, persistent, and successful effort.

Open hostility  
to a Mission in  
Calcutta.

But now we reach the third period, from the opening of which, say in 1790, all our modern Mission work dates.

The third  
period.

Before entering upon the distinct Mission developments of this era, it may be well, since revived Mission effort seems to depend always upon revived spiritual life, to recall to mind the fact that Wesley and Whitfield had been at work in Great Britain, and in America, for almost all the half-century before, say from 1732. A large part of both countries had been stirred and spiritually transformed by their preaching and in-

fluence. But they were not the only revived Christian forces at work about this time in England. There had been Philip Doddridge, the author of "The Rise and Progress of Religion in the Soul;" Hervey, Rector of Weston Flavel, who wrote "Meditations Among the Tombs;" Law, to whom Christian literature is indebted for the "Serious Call;" John Newton, the Rector of Olney, and his successor, Thomas Scott, the eminent commentator. The spiritual England of the closing part of the century was not, owing to these combined agencies, the spiritual England of its opening decade; and as it was in the matter of Missions in Germany after the Pietist revival, so was it in England when the work of these men bore fruit of quickened religious life.

William Carey. At the threshold of this period stands, like a giant, William Carey, the real Pioneer in both founding and working Foreign Missions. He was King Frederic and Zeigenbalg in one; and in a very marked sense more than both. Notwithstanding the change that had been worked over all the country by the forces referred to above, Carey had great difficulty in persuading his fellows to fall in with his views of the responsibility and duty of Christians in relation to the heathen. As is well known, he was a Baptist. At a Baptist Ministerial Conference in 1786 he stated as his conviction that, since the promise appended by Christ in the command to disciple all nations covered all time, so the effort to disciple was meant to continue

Carey pleads  
for Missions.

till time should end ; and that all ministers were as much bound to obey the command now on the basis of the promise as were the Apostles. The reply to him was characteristic of the spirit of the age even among good men. He was an enthusiast, they said, for thinking thus ; nothing could be done for the heathen until another Pentecost, when a fresh gift of tongues would give effect to the command of Christ as at first.\*

Carey called  
an enthusiast.

But Carey was on the lines of God's will and of God's purpose, and so God was with him. The year 1790 was a year of earnest effort, so was that of 1791, but at length, in 1792, his struggle was crowned with success. At the meeting of the Nottingham Baptist Association of that year THE FIRST FOREIGN MISSION SOCIETY of Britain was formed, and in the June of 1793, after many and complicated difficulties, monetary, political, and domestic, which would have overwhelmed almost any other man than Carey, he sailed with his wife for Calcutta. On his arrival there he settled at Serampore,† a few miles on the north-west of the city, and commenced the first English Mission, and the most successful one of the century.

The first  
Foreign  
Mission  
Society in  
Great Britain.

Example is catching. The example of the Baptist Society was pre-eminently so. It had hardly been fairly launched until other societies sprang into life

Example  
catching.

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\* "Life of Carey."

† Serampore was a Danish settlement, and he went there because he was refused liberty to settle on English territory.

and vigour, as if they had been the result of a Divine spell rather than of mere human effort. And such indeed, it may be said truly, they were. The time was ripe. The silent undercurrents had been working to the surface from the time of Frederic IV. and Ziegenbalg, and the revival of the spiritual life of the Churches and of individuals meantime, had borne fruit, and all tended to prepare the materials for the touch of the wand of the Lord. With His wand He touched them, and, lo, the change !

Marvellously  
rapid  
Missionary  
developments.

At this stage it may be instructive and interesting to give the names, and dates of the organisation, of the several Societies which forthwith came into being, and which our Missionaries found in the great Indian field when they arrived, beginning with that of the Danes for the sake of bringing out the long preparatory interval, and, as well, to reveal the marvellously rapid growth of Foreign Mission Societies after the founding of that of Carey :—

- I. 1705. *Danish Society* : Zeigenbalg.
- II. 1792. *Baptist Society* : Carey.
- III. 1795. *London Missionary Society* : Founded chiefly through the influence of Dr. Bogue.
- IV. 1796. *Glasgow Missionary Society*, which is not met with in Indian work.
- V. 1796. *Scottish Missionary Society*, which did not begin operations in India till 1822. Its first Missionaries there were Donald Mitchell, John Cooper, James

Mitchell, Alexander Crawford,\* Dr. Stevenson, and Dr. Wilson, all of whom it sent to the Presidency of Bombay.

1799. *Church Missionary Society*, which did not send men to India till 1807. This is, perhaps, the most powerful society in India. VI.

1810. *American Board of Foreign Missions*, whose first agents arrived in Calcutta in 1812, and were summarily ordered by the Government out of the country. But, all honour to them, they would not so easily leave. Three of them made their way to Bombay, where they were again forbidden to engage in Mission work ; and seeing no other course open to them, they sadly arranged for passage home. But God had it otherwise ordered. Sir Evan Nepean, then Governor of Bombay, was a Christian man, and in the end they were permitted to remain. This Mission, founded by these three determined men—Gordon Hall, Samuel Nott, and Samuel Newell—has developed in the Deccan, under the name of the American Marathi Mission, into one of the most successful in India. VII.

1813. *The Wesleyan Society*, which began its effort nobly with six men. Ceylon was their destination, as they feared opposition on the mainland of India. Dr. VIII.

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\* Mr. Crawford, owing to ill-health, retired, and settled in Ireland, as Minister of Randalstown, in County Antrim. His son, Mr. William Crawford, late of Paris, and now of Belfast, is married to a daughter of Dr. Glasgow, our first Missionary.

Coke, their leader, died on the passage out, and was buried at sea.

- IX. 1814. *American Baptist Union Society*, of which Judson was the first Missionary. He came out in connection with the *American Board* in 1812, but changing his views on Baptism, he went to Rangoon in Burmah, in 1813, by the advice of Carey, and laboured there under this Society for the remainder of his life.
- X. 1816. *General Baptist Society*, which began its Indian work in 1821.
- XI. 1817. *Society for the Propagation of the Gospel*. This Society had existed for ministering to colonial Protestants from 1701, but became distinctly Missionary in 1817, and took over the Danish Society's work at Tanjore and Trichinopoly.
- XII. 1826. *Church of Scotland Board*, which sent out Dr. Duff and others to Calcutta in 1829, and in 1835 took over Wilson, Mitchell, and Nesbit, of the old *Scottish Society* labouring in Bombay. The survivors of these joined the Free Church of Scotland in 1843, and from that year were Free Church of Scotland Missionaries.
- XIII. 1834. *American Presbyterian Church Board*, which has now one of the strongest agencies in the Punjab and North-West Provinces.
- XIV. 1834. *Basel Evangelical Society*.
- XV. 1834. *American Free Baptist Society*.
- XVI. 1840. *Leipzig Evangelical Lutheran Society*.

## 1840. THE IRISH PRESBYTERIAN CHURCH MISSION.

XVII.

Here, then, were sixteen vigorous Societies, the growth of half a century, all, with one exception, working in India ; and, dating the first century of Modern Missions from 1790—an appropriate date, as it stands half way between 1788, the year of the outgoing of the first Englishman, Clarke, and 1792, that of the outgoing of Carey, the first real English Missionary—it will be observed that the Irish Presbyterian Mission took its place exactly in the middle of the Mission century. Thus it entered into possession, in 1840, of the moral results of fifty years of conflict and triumph, of Mission example and work.

## IV.

The leading drift of facts, and currents of influence that brought about the Modern Mission having been indicated in the foregoing pages, and the relation of our Mission to the whole pre-existing scheme of work made so far plain, home ground may safely be broken.

But the question is:—At what point should this ground be touched? As in the case of the Danish Society in the days of Ziegenbalg, and that of the Baptists in the days of Carey, so in the case of our own Foreign Mission, it had its origin in a revived spiritual life in the Synod of Ulster ;\* and it is

Home ground broken.

Evangelical revival in Synod of

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\* "History of the Presbyterian Church in Ireland," by Thomas Hamilton, D.D., ch. xvi.



Ulster start-  
point of Irish  
Presbyterian  
Mission spirit.

Moderatism  
hostile to  
Missions.

Illustration of  
foregoing.

from the point of that revival, early in the present century, that our departure must now be taken. The Arian spirit had leavened the Synod, and taken out of its life and doctrine much that is precious and dear to every spiritual Church, much, indeed, that is absolutely necessary to any Church that would call itself Christian at all. The result of this Moderatism was not only general deadness, but especially an indifference, if not hostility, to Foreign Mission effort. Dr. Hamilton, in the chapter referred to, gives a striking instance of this hostility which was manifested in the Synod at its meeting in Cookstown in 1812.\* Dr. Waugh, a well-known London minister of that day, appeared before the Synod to plead the cause of the London Missionary Society, then not many years founded. Several of the leading ministers objected to his being heard, and actually denounced the idea of attempting to convert the heathen as visionary and absurd. But, even then, the Evangelical reaction was setting in. Other members strenuously supported his application to be heard, and he was allowed to address the Synod, with the result that many hearts were touched, many eyes wet with tears, and many pulpits placed at his disposal for the advocacy of Missions. Thus the conflict between growing Evangelicism and Moderatism went on for years, and it was not until 1829, when the Arian

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\* "Hist. Pres. Church in Ireland," by Thomas Hamilton, D.D.,  
p. 147.

element withdrew from the Synod, that the Church attained anything like full freedom of action on Evangelical lines.

Arian withdrawal.

After the long and bitter conflict, and especially after the disruption, from which many hardships and heartburnings, private and public, resulted, it could not be expected that the Synod would settle down all at once to construct a scheme of Missions. And it did not. In truth, it had for the moment other and more urgent work to attend to in reconstructing itself. Nevertheless, in 1833, four years after, it had unanimously declared that it was its bounden duty as a Synod to engage in independent Foreign Mission work. This was a decided step in advance, and one that would have been all but impossible, if not entirely so, some four years before, when the Moderates were in the camp.

Synod of Ulster resolves on independent Foreign Mission work.

For six years, however, the idea of an independent Mission lay practically dormant. But the independent Mission idea was all the while gathering strength to realise itself, in due time, in accomplished facts. Its birth-hour was not yet. But it was drawing nigh. God had his fiery Ziegenbalgs abroad in Ulster in the present century, as in England in the eighteenth ; and by such men as Dr. Waugh, and other annual deputies from organised societies already working in the field, He was both quickening the heart and firing the imagination of our Irish Church. At present there is no romance of Missions. India,

Idea six years dormant.

Once a ro-

mance of  
Missions.

and the character of its Mission work, are well known now, not only in Ireland, but over all the Churches. Then the land was practically a *terra incognita*, with an evil climatic reputation. The voyage was long and hazardous ; and health and life in it were uncertain. To go to it was a decided venture ; and in the then state of information about it, to devote oneself to work in it, really involved sacrifice for the Gospel's sake. Thus there was much in one of our number taking up his cross in the cause of the conversion of India, to appeal not only to the quickened heart, but to the imagination of the Christian public. The deputies from Scotland and England appealed, when visiting the Synod of Ulster, as they were entitled to do, to both elements in Irish Presbyterianism, and they were wonderfully successful in stimulating it to a desire for action.

Rev. James  
Morgan takes  
Foreign  
Mission in  
hand.

But no amount of argument to awaken conviction, or of stimulant to arouse sentiment, will avail for organisation and work, if there be not some leader ready to step forward and guide the conviction awakened, and mould the sentiment aroused, to practical ends. Happily, such a leader was ready in the person of the Rev. James Morgan, a man of fervent piety, great practical wisdom, profound knowledge of men, and possessed of an administrative faculty that would have done credit to a statesman. Combined with these qualities there was in him the power of a patient persistence, a quiet spiritual

enthusiasm, and a suave firmness of manner, which carried men along with him, and inspired unlimited confidence in all who worked with him. The idea of an independent Mission had taken firm hold of his mind and heart, and he worked it out patiently and successfully to the end.

## V.

When the formation of the independent Mission was mooted in the Synod of Ulster there was no organisation like our present Board of Missions in existence. So the initiation of the scheme, and the labour and responsibility of carrying it through, for a time fell very much upon the shoulders of Mr. Morgan himself. No Board of Missions then.

In 1826 the Synod of Ulster had instituted a First Home Mission Society. "Home Mission Society," but it only languished for three years, and died of inanition in 1829. Another Second Society. Society was called into existence by the Synod at its annual meeting in 1830. Its objects were "the extension and revival of vital religion, especially among Presbyterians in Ireland."\* This Society seems in no way to have contemplated work among Jews or heathen, and practically never attempted any. In 1833, however, the Synod is found on the lines of a marked advance. The annual meeting was held

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\* Dr. Reid's and Dr. Killen's "History of the Presbyterian Church in Ireland," Vol. iii., p. 146-7.

Foreign  
Mission  
Society to be  
organised.

that year in Dublin, and the following resolution was unanimously passed by it:—"That whilst this Church acknowledges the special duty of preaching the Gospel in our native country, we nevertheless feel the obligation of extending our Missionary operations to other lands, and cannot separate without recording our deliberate opinion that, though the attempt may be difficult, and has been hitherto untried except through the medium of other Missionary Societies, it is within the power of this Church, by the Divine blessing, to carry into effect so important and desirable an object: we therefore request the Presbytery of Dublin to prepare a plan for the formation of a FOREIGN MISSIONARY SOCIETY in connection with this Church, to be laid before the next annual meeting of Synod."

What steps were taken by the Presbytery of Dublin toward the formation of a separate Foreign Missionary Society are not known; but the result was that, in the end, the work was committed to the Directors of the old Home Mission Society, and that they took the steps considered necessary to implement the Synod's resolution of 1833.

Synod resolution of 1833, for so far, a dead letter.

No records of the stages in the line of advance.

This resolution of 1833 and the instruction based upon it bore, however, no practical fruit for some five or six years. Mr. Morgan, though the moving spirit, does not appear to have kept any public record of the various preparatory stages in this line of advance referred to; and so far as specific details are con-

cerned, the formative period between 1833 and 1839 is, it may be said, a comparative blank for the historian.

Two leading facts are nevertheless sufficiently certain —namely, that in the autumn of 1838 the Directors had definitely determined upon almost immediate action ;\* and that in 1839 they were seeking advice from India as to a field of operation. The Rev. George Bellis, as Secretary of the Mission Board, in August 1839, after the annual meeting of the Synod that year, wrote to Dr. Ewart, of Calcutta, Mr. Anderson, of Madras, and Dr. Wilson, of Bombay, all Church of Scotland Missionaries, for information. Replies were returned by all the Missionaries interrogated, but the only reply preserved is that of Dr. Wilson, presumably for the reason that it was the one by which the Directors' choice was finally determined. In this reply † Dr. Wilson states that, three years before the receipt of the letter from Mr. Bellis he had thought of memorialising the Synod of Ulster to take up a Mission district of its own, and that with this object in view, he had, in 1835, personally travelled over and surveyed the provinces of Gujarat and Kathiawar, and his judgment was that he knew of no district throughout the length and breadth of the land the claims of which were so urgent as those of

But clear that in 1838 the Directors had determined on immediate action. They asked Mr. Glasgow in that year.

In 1839 looking for advice from India as to a field.

Dr. Wilson recommends Kathiawar.

\* Dr. Glasgow tells me that in the autumn of 1838 he was asked by the Directors to place himself at their disposal for India.

† Preserved in the first and last Foreign Mission Report of the Synod of Ulster.

No means of  
grace then.

Kathiawar. Within its vast bounds, he declares, there were no means of grace, not a single Missionary, nor even a resident chaplain, to minister to the European soldiers or their officers, or the civilians, who preserved its peace and administered its civil affairs. He also tells the Directors that he had spoken to the Honourable James Farish, Acting Governor of Bombay, of his recommendation of Kathiawar as a field for the Mission of the Irish Presbyterian Church, and that the Governor unhesitatingly declared that "he knew not a more promising field." At the same time Rajkote was suggested as head-quarters of the Mission. It was a large town and military station in Kathiawar, at which there was a Dr. Sproule, an Ulster Presbyterian, then in medical charge of the military at the place. Rajkote Dr. Wilson considered central for all sorts of itinerating work, and desirable as a place at which Missionaries unaccustomed to the country could have medical advice and aid.

Rajkote  
suggested as  
headquarters  
by Dr. Wilson.

Missionary  
Salaries.

At this stage the Directors were considering not only the field, but the question of annual salaries to be paid. All was new to them, and, as is very evident, they proceeded with the greatest care, and determined to act only after the maturest consideration. They looked well around them, and adopted nothing that had not the sanction of use and wont. So it was found, upon corresponding with the Church of Scotland Society, the London Missionary Society, and

the Wesleyan Missionary Society, that the average salary ranged from £250 to £400 a year. "But," says Dr. Morgan, "the Directors were particularly influenced by the practice of the Wesleyan Mission, being well aware that this denomination of Christians are accustomed to manage their pecuniary concerns with great wisdom and economy. They pay their Missionaries in India, including salary, house rent, expenses of horses, &c., not less than £350 a year. And when the Directors learned that this was the lowest sum paid by the Church of Scotland also, they unanimously resolved to fix the annual salaries of their Missionaries at £350. This sum they have ascertained is equal to about £200 in this country, and therefore the only fear is that it may be found inadequate to the comfort and respectability of the Missionaries."\*

Wesleyan Society's salaries determine those of our agents.

## VI.

Now that the field had been settled, and the amount of salary fixed, the way was clear for further action and advance. "But," exclaims Dr. Morgan, "where are the Missionaries? How are they to be had?"† And here, again, the wisdom and caution of the Directors are conspicuous. They were making a

Field and salary settled. "But," asks Dr. Morgan, "where are the men?"

Method of choosing Missionaries.

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\* First Report of the Foreign Mission of the General Assembly of the Presbyterian Church in Ireland, presented at its annual meeting, July, 1841. Written by Dr. Morgan.

† Letter of 1st September, 1840, to the *Church of Scotland Record*, pasted in front of the Directors' minute book, signed, J. Morgan.



venture, and they knew how much depended upon the pioneers in this venture. Licentiatees do not seem to have been at all thought of at this time. They were regarded as having given no proof to the Church that they were fit for the arduous work of founding a Mission ; and so it was to the ranks of the ordained and tried ministry that the eyes of the Directors were turned. They laid the minutes of Synod before them, we are told, and from the list of members they selected twenty whom they considered suited to the work. Letters were written to these, suggesting that they should become Missionaries, and asking what might be their own views and feelings upon the subject. Of the twenty written to, fourteen declined to entertain the proposal at all, and six placed themselves unreservedly at the disposal of the Board. From these six, the Rev. James Glasgow, of Castledawson, and the Rev. Joseph Fisher, of Galway, were finally chosen, and their names submitted to the Synod for approval. The choice of Mr. Glasgow by the Directors was sustained by the Synod, but that of Mr. Fisher was reversed, on the ground that it was inadvisable to remove him from the peculiar sphere of Missionary labour in which he was working with great zeal and efficiency. Doubtless the Synod was influenced in coming to this decision by the fact that, when it became known that Mr. Fisher had been selected by the Board, an influential deputation from Galway, headed by the Mayor of that ancient city,

Rev. James  
Glasgow and  
Rev. Joseph  
Fisher chosen.

Deputation  
from Galway,  
headed by the

appeared before the Directors, and insisted that, in the interests of the Church, he should not be removed from his pastorate among them. Mr. Fisher was, therefore, allowed to withdraw.\*

The Synod—Mr. Fisher having withdrawn—forthwith instructed the Directors to select another in Mr. Fisher's place ; and a fitting man was almost immediately found in the Rev. Alexander Kerr of Portadown. Mr. Kerr was in due course approved, and all was now ready for the formal designation of these two pioneers by the supreme Court of the Church, that they might set forth to their new and untried field of labour in the East.

Mayor,  
appears before  
Directors.

Rev. Alexander  
Kerr, of Porta-  
down, chosen  
in Mr. Fisher's  
place.

And now, a word about these pioneers, whose names shall never drop out of the memory of the Church.

Mr. Glasgow was born in 1805, within the bounds of the Congregation of Clough, in the County of Antrim. Ballymena was the nearest town to his birthplace, and possessed a grammar school. At this school Mr. Glasgow began his studies with a view to the Christian ministry. Finding that the education furnished by it did not come up to the increasing demands of his vigorous and omnivorous mind, he

Mr. Glasgow.

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\* This fact was communicated to me by Dr. Glasgow. Mr. Fisher was a fellow-student of his, and a good scholar. He was brother to the late Rev. Ringland Fisher, of Raffery, and was born near Clones, in Co. Monaghan. He ultimately removed to a Congregation in Borough Road, Southwark, London, where he resided until his death a few years ago. He published a little volume on Baptism during his London pastorate.

transferred himself to the Academy of the celebrated Dr. Paul, the Covenanting minister of Carrickfergus, who was an accomplished classical scholar. From Dr. Paul's Academy he entered College in 1827, where he spent seven sessions as a Synod of Ulster student. During his undergraduate course he was an Honourman in Logic, Natural Philosophy, and Senior Mathematics, and on taking his certificate in Arts he was awarded the Science Medal. These were the highest collegiate honours of his day ; and, having taken them, he passed out of his Arts course with the highest reputation for ability and scholarship. During his Theological course, included in the seven years spoken of above, he studied Systematic Divinity under Dr. Hanna, in whose class he was a Medallist, and Hebrew, in which he was a proficient, under Dr. Hincks, father of the celebrated Orientalist. Licence to preach was granted to him in December 1834, and in October 1835, he was ordained as Minister of the Congregation of Castledawson, in the County of Derry.

Rev. A. Kerr. The Rev. Alexander Kerr, who was from the neighbourhood of Markethill, in the County Armagh, was born about the same time as Mr. Glasgow, or perhaps a little later. He, too, was a student of Belfast College, and for part of his course a contemporary and intimate friend of Mr. Glasgow, his fellow Missionary designate. He was a man of good intellectual parts, and high scholastic attainments.

"His learning was such as to fit him in the best manner for the work, for the prosecution of which he had left his home. In classical, Oriental, and theological literature he stood so high as to gain several collegiate honours for his attainments in these. His fondness for the Hebrew language and his extensive acquaintance with it, gave the hope of increased facility in the study of such languages as the Arabic and Persian."\* At the time of his response to the call of the Directors in 1840, Mr. Kerr was minister at Portadown, where he had been ordained in June, 1838, by the Presbytery of Armagh.

From these facts about the culture of our first pioneers, it will be seen how careful the Directors were in the selection of their men. During the first half century of Indian Missions, or foundation laying period, all the Churches were equally careful. Their best men, in every sense, were selected for pioneering in the foreign field. It was a necessity of the circumstances and situation in India that this work should be committed only to strong men; and had this necessity not been regarded, it would have been an error, the evil results of which could not, humanly speaking, have been calculated either then or now in their untoward influences upon Christian work among

High culture of  
the pioneers a  
necessity.

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\* Dr. Glasgow on Mr. Kerr in *Oriental Christian Spectator*: Bombay, 1841. The *O. C. S.* was Edited by Dr. John Wilson, F.R.S., and ultimately Vice-Chancellor of the University of Bombay.

the subtle and intellectual people of the Orient. And it is a source of comfortable reflection that the agents selected by our Directors were equal, in point of acquirements and academic standing, to the best men of the largest and most thoroughly educationally equipped Churches in Britain.

## VII.

A double  
blessing comes  
to the Church.

But blessing to the Presbyterian Church in Ireland did not come single. The revived spiritual condition of the Synod of Ulster from 1829, when the Arians withdrew, had drawn it closer and closer to its sister the Secession Synod, which had a large and influential ministry and membership in the North that had not departed by a hair's breadth from the lines of Evangelical doctrine, even amid the many temptations and strong tendencies to Moderatism of the times. With the growth of the Mission came, under the altered circumstances as to doctrine and discipline in the Synod of Ulster, the desire for union. This UNION was completed on Friday, 10th July, in Rosemary Street Church, Belfast, under the presidency of Dr. Hanna, who was first Moderator, and henceforth the united Synods were known as the GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

This meeting of the two Synods as one Ecclesiastical Assembly has become historic because of the UNION.

But it has a right to be regarded as historic in a higher sense, as that which witnessed the birth of our FOREIGN MISSION, and practically of our Jewish Mission too.\*

Dr. Morgan, after the congratulations of the Deputies from Scotland, introduced Mr. Glasgow and Mr. Kerr to the Assembly as the Missionaries designate to India. The scene was one of such intense enthusiasm, and deep solemn emotion, as to render it ever memorable to those who, as members, took part in it, or who, as onlookers, witnessed it. It was felt by all that a tide of new spiritual life was rising in the Church, which was destined in the end to sweep away worn out and conventional notions of duty, and to obliterate old-world conceptions of work, that stood in the way of allegiance to the imperative, but long-neglected, command of the departing Christ.

After the formal ratification by the UNITED ASSEMBLY of the action of the Directors of the now defunct Synod of Ulster, the Moderator solemnly

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\* M'Cheyne, who had just returned from travelling in Palestine, and who was present with Dr. Patrick MacFarlane, of Greenock, Dr. Begg, of Liberton, and others, as Deputies from the Mother Church of Scotland, spoke on the question of a Mission to the Jews, and so moving was his peculiar and pathetic eloquence, that the house was in tears. My father, the Rev. David Jeffrey, Greyabbey, was a member of this first Assembly, and I have heard him speak of this speech years after with intensest admiration. He and another member of the Presbytery of Ards, the Rev. John Macaulay, Donaghadee, were in a pew together, and when the address was finished, the one emptied his pockets on the strength of the impulse imparted, and the other laid down his gold watch and seals.

set apart the two brethren by prayer, and delivered to them a faithful and affectionate parting address.

At this time both Mr. Glasgow and Mr. Kerr were bachelors, and the desire of the Board, as stated in its minutes, was that they should not go out unmarried. In due time, therefore, Mr. Glasgow married Miss Mary Wightman, and Mr. Kerr Miss Eleanor Allen,\* both ladies being members of Dr. Morgan's congregation.

Meantime, the passages of the Mission party had been secured to Bombay by the *Wave*, sailing from Liverpool, their outfit arranged for, books and philosophical instruments provided, and a letter of introduction from the Lord Lieutenant to the Governor of Bombay secured for them. And thus all was ready for their departure to the sphere of their future labours.

First Red  
Letter Day in  
our Mission  
Calendar.

And now comes the first RED LETTER DAY in the Mission calendar of the Irish Presbyterian Church—the 29th of August, 1840. On that day half a century ago, when modern Belfast, with its great marts in the city and its palaces in the suburbs, had not come even within the horizon of Ulster dreamland; when its present lines of crowded wharves were mudbanks; when the materials for its long range of quays were in the forest, or upon the beach, or in the quarry; when

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\* Mrs. Kerr was married again to John H. Moore, D.D., who died in 1888, minister of Elmwood. Mrs. Moore is still, like Dr. Glasgow, a survivor of the pioneer Mission party.

Queen's Island, with the vast stretches of firm land to the right and to the left of it, was in solution in the estuary; when ships lay moored in a slimy pool at the foot of High Street; when the sites upon which stand its three splendid Colleges were luxuriant green fields, with hardly a house in sight of them;—on that day half a century ago one of Langtry's old-fashioned, bluff-bowed paddle steamers lay at the stage in the Lagan, ready to steam out to Liverpool with the Mission party on board. Mr. Langtry, himself a Presbyterian, not only gave the party free passage, but set apart the saloon of the steamer for the half-hour prior to sailing for a farewell meeting for prayer. Every available spot was crowded with friends whose hearts were with this new venture of the Church of their fathers. The Rev. John Meneely read a portion of the twentieth chapter of the Acts of the Apostles, and the even then venerable Dr. Cooke led in prayer; and, says an "Eye Witness" in a letter to the *Banner of Ulster*, preserved by Dr. Morgan in the minute-book of the Directors, "Never shall I forget the scene in the steamboat on that day. I believe there was not one in that cabin during Dr. Cooke's beautiful prayer who did not shed tears. I have heard it said by gentlemen who were there that they thought before this that there was no earthly circumstance could make them weep, yet they found they were unable to restrain themselves. A short time after the boats sailed, and in order to be with



these dear friends as long as possible, there was a party of six of us went down the lough in the vessel with them, and after leaving them we returned in a boat which we had brought for the purpose of conducting us back." \* Such is a fair specimen of the enthusiasm of the bright spirits who were heart and soul with Dr. Morgan in those days in the now fruitful work of faith and labour of love.

It will have been observed that Dr. Morgan was not one of the members of the farewell party. The reason was that he had gone on urgent business to England some days before ; but, strange to say, the steamer which carried him home met that which bore the Mission party away, and they came so close to each other in the lough that they were able to exchange mutual greetings as they passed.

The *Wave* sailed from Liverpool on the 4th September, and arrived at Bombay, after a voyage of over six months, on the 26th February, 1841.

### VIII.

For the present we must leave our friends, and take up other threads of this history.

When the two Synods, as the General Assembly,

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\* I have reason to believe that Mr. M'Comb, a staunch friend of Missions till his death, was the writer of this letter. In the Directors' minute-book there is also preserved a poem by him on the departure of the party ; and on each side of the printed matter are silhouette portraits of Dr. and Mrs. Glasgow and Mr. and Mrs. Kerr.

took upon themselves unitedly the responsibility of the Mission, one of their first acts was the passing of a resolution to the effect that for the year then current, the Home Mission Directors of the Synod of Ulster and of the Secession Synod should be the Assembly's Board of Mission Directors, with power to appoint a Treasurer and Secretary, with instructions to raise funds, and also to name a day in the month of November for a collection in all the churches in aid of the Foreign Mission.\*

Joint Board of  
Directors to  
act.

In accordance with the above resolution of Assembly, the new Board of Directors, at their first meeting on the breaking up of the Court, appointed Mr. William Carson, Treasurer, and named Dr. Morgan and Dr. Edgar† as joint Conveners.

The appointment of Conveners was necessary : there was work for them ; but the truth is, there was, practically, nothing in the Exchequer for a Treasurer to look after. "On the day of the appointment of the Missionaries," writes Dr. Morgan, "there were no funds in readiness to send them forth. We had reckoned, however, that if God gave us the men He would give us the money, and our faith was not

No funds.

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\* Minutes of Assembly for that year, and Dr. Morgan's record of the Directors' meeting.

† For many years all public appeals and notices for Annual Collections were signed by both Conveners. Dr. Edgar, however, took but little part in the practical direction of the Mission. He threw his splendid energies into the work of the Connaught Mission, as before the union he had into that of Temperance Reform, and left the entire administration of Foreign Mission affairs to his colleague, Dr. Morgan.

How they  
came.

exercised in vain." This, then, was the state of affairs on the day the Moderator of Assembly set apart the two brethren for work in India. The outlook was not bright : but it was brighter than it seemed, and this audacity of faith on the part of Dr. Morgan and his friends had, in the end, and before long, a splendid reward. A special subscription was at once opened in the Assembly (then in Session) among the members, and the result was £500 almost on the instant. An appeal was also made to the congregations in Belfast, and £600 was immediately obtained. A few congregations in the country also contributed generously. But besides all this, there was somehow or other a little " nest egg " of £200 in the coffers of the ever-prudent Secession Synod, and this was thrown with good-will into the common fund. Thus before the Assembly rose, it may be said, there was as much raised as enabled the Directors to defray the cost of passages, furnish outfit, and pay twelve months' salary to each Missionary in advance without going into any debt.\*

But this special response to a special appeal, under most exceptional circumstances, could not be taken as

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\* In a supplementary appendix to the so oft-quoted first and last Foreign Mission Report of the Synod of Ulster, there are preserved the names of contributory ministers and congregations, in response to this appeal. £500 was given by two hundred ministers. Of these nine survive :—Dr. Johnston, Belfast ; William White, Downpatrick ; Dr. Magill, then of Coleraine ; Thomas Watters, Newtownards ; J. K. Leslie, Cookstown ; Dr. Carson, Keady ; D. G. Brown, Newtownhamilton ; William Dobbin, Anaghlonge ; Dr. Murphy, then of Ballyshannon ; Dr. W. D. Killen, then of Raphoe ; and J. Steen,

a test, in any sense, of how the Church at large would take to the new Mission venture, or of how it would support it by stated annual collections. In accordance with the instruction in the resolution of Assembly, the Directors were to arrange for a collection in November, and they did so. The 29th of November was appointed, and an earnest and urgent circular was sent out by the joint Conveners to be read in all the congregations of the Church. Dr. Morgan felt that a test-point had been reached, and he was greatly exercised over the issue. In the manuscript book of correspondence with the Missionaries before the days of the *Herald*, a letter to Mr. Glasgow and Mr. Kerr is found, bearing date 5th December, 1840, which reveals in a characteristic way the intense anxiety under which the Convener laboured—in a way, indeed, calculated to be partially amusing did we not know the workings of the inner spiritual life of the good man, and how true to that life is the revelation in this letter of his way of interpreting the Providence of God. He says:—"I take my pen to give you some account of last Sabbath's proceedings, when our first general collection was made in behalf of the Foreign Mission. The day,

First stated  
collection  
appointed.

Characteristic  
letter of the  
Convener.

Newtownlimavady. Of the £600 contributed by Belfast congregations, £312—more than half—was given by Fisherwick Place; £114 by Rosemary Street; £21 by May Street; £19 by Linenhall Street; and sums of £10 and under by others. From congregations outside Belfast a fair sum came: from Dublin, Connor, Ballymena, Newry, Aghadowey, Cork, Newtownlimavady (Mr. Steen's), Brigh, Lismore, Dublin, Ballybay, sums ranging from £20 (Mary's Abbey) to £7 were received.

as you may know, was appointed by the Directors in accordance with the order of the General Assembly. I had long looked forward to it with deep anxiety. I wrote a letter and sent it to every one of the ministers, and many others. The week before the Sabbath was beautifully fine, so that we expected a most favourable day in point of weather. Judge of our disappointment when it turned out one of continued rain. I went to public worship with a heavy heart, trying to bear the will of God, yet wondering at the dispensation. Notwithstanding the rain, our morning service was largely attended. In the afternoon the house was crowded. It seemed as if nothing could hinder the people from coming to hear of you and your work, and contribute their money. God enabled me to preach with great liberty, and on the collection being reckoned there were found £200 on the plates. In this, two notes of £50 each. Many will guess from whom they came, but no one knows. The announcement of this sum produced great surprise through town and country, especially as three months before the congregation had contributed £312. But you will ask—What of other places? Here the mystery of the wet day seems to be unravelled. In consequence of the rain and the small attendance the collections were deferred in all places of which I have heard. The rumour of the great collection in Fisherwick Place has gone forth, and greatly animated the people. One man, on hearing

of it, said—"I will give three times as much as I intended." This is expected to be the general result, and thus what we thought was an evil was over-ruled for good. What makes it more remarkable is, that there was no rain for a week before the Sabbath, that the glass stood high, and that there has been no rain since, and this is Saturday."\*

In these matter-of-fact days, when men are content to accept results, without troubling to inquire either as to causes, or the painful processes on the part of individuals which have been gone through in connection with these causes, it is well to have such a letter as that of the pious and faith-moved Convener brought to light. We say glibly, "the Foreign Mission is his child," but we never seek to calculate the moral and spiritual agonies of the birth-time which, as Convener, he passed through ; or the anxieties in respect of money which he then experienced. If his letters could be published entire they would in part set these forth ; but they cannot. That quoted above is only one of many written amid the alternation of hope and fear begotten of faith and doubt. But he seldom doubted, or was over anxious about the success of the Mission. And in this instance he had less reason to doubt or be over anxious, as he afterwards learned, than he had perhaps ever had. When all was over, and he came to make a private record in his minute book of

In these  
matter-of-fact  
days causes not  
inquired into.

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\* Manuscript letter book, into which all the letters from Dr. Morgan to the Missionaries, and all letters to him from them between 1840 and 1849 are carefully copied.

Generous  
response.

the result of his first appeal, he wrote:—“The churches responded to the address by a hearty and generous contribution amounting to the sum of over £1,700. Since the establishment of the Presbyterian Church in Ireland no such effort was before made for the spread of religion.”

## IX

As this chapter is opened it may be asked, What of the Missionaries who sailed on the 29th August to India? The reply is, It took them six months to reach Bombay, and up to this point they had not arrived; and as events had meantime been moving on rapidly at home independent of any influence of theirs, or of news from them, it is considered wiser to follow for the present the current of Mission developments in this country.

Funds for  
another  
missionary.

On the 3rd of February, 1841, the Directors met in Belfast. The November collection—the first stated collection—for the Foreign Mission Dr. Morgan reported as having done well, and that in consequence there was a prospect of sufficient funds being raised to justify the appointment of another Missionary. On the strength of this hopeful representation of the Convener it was resolved by the Board “that the Belfast ministers be directed to take immediate steps for obtaining another Missionary, and that preparations be made for his being publicly set apart at the

Decision to  
send out  
another mis-  
sionary.

next meeting of the General Assembly in July, should it please God to bless the attempt to obtain a suitable person." \*

In accordance with this direction on the part of the Board, the Belfast ministers met on the 19th of the same month, and sent out a circular to eighteen ministers and licentiates whom they had selected as suitable, asking them if they would be willing to go forth into the Foreign field should the Church call them. Replies were requested before the 1st of April; and as the character of the replies, said the Directors, would influence them in their decision, the persons addressed were each asked to take the matter into their most prayerful consideration, and give replies such as would aid the Board in coming to the wisest conclusion as to the man most fitted for Indian work. †

It is needless to go through the process of selection. Suffice it to say, that of the eighteen applied to, only two expressed their unqualified willingness to undertake Foreign Mission responsibility. These two were the Rev. John Edmonds, of Sandholes, and the Rev. William Oliver, of Dunluce. Of the two willing the

Mr. Edmonds  
and Mr.  
Oliver offer  
themselves.

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\* Dr. Morgan's MS. Minutes.

† The persons written to were Thomas Watters, Newtownards; C. Morrison, Antrim; J. G. Murphy, Ballyshannon. J. R. M'Alister, Armagh; W. Oliver, Dunluce; J. Patterson, Richhill; A. D. Glasgow, Belfast; J. H. Moore, Connor; W. Dobbin, Anagh-lone; R. Gault, Killyleagh; A. C. Canning, Crumlin; J. Killen; W. Breaky; Wm. M'Ilwaine; J. Edmonds, Sandholes; J. Boyd, Drogheda; S. Martin, Lisbellaw; and J. Gailey, Strabane.—MS. Minutes.



Mr. Edmonds  
chosen because  
a Seceder.

choice fell upon Mr. Edmonds, who happened to be a Seceder. The Directors were desirous of sharing the honours of the Mission field with the members of the Secession Synod, and they instructed the Con- vener to write to Mr. Oliver stating that this desire was the chief ground upon which their selection of another in preference to him had been made.\*

Funds flourish-  
ing. A fourth  
missionary  
decided on.

Mr. Oliver  
nominated.

The foregoing decision as to Mr. Edmonds had been come to at a meeting of the Board on the 2nd of June, 1841; but so rapidly had the Mission spirit been advancing that, when the Directors met again on the 12th of July—little more than a month after—Dr. Morgan was able to report that “the funds of the Foreign Mission having exceeded what was expected,” it was deemed desirable to send out a second addi- tional Missionary to India. And now came the turn of Mr. Oliver, who was nominated by the Board on the 12th July as the man to accompany Mr. Edmonds. Mr. Oliver accepted the nomination on the 4th of August, and arrangements were made by their re- spective Presbyteries for the designation of both.

## X.

Arrival at  
Bombay of Mr.  
Glasgow and  
Mr. Kerr.

On the 26th of February, 1841, the *Wave*, from Liverpool, dropped anchor in the spacious and beautiful island-locked harbour of Bombay, and from that day began, on the part of the Irish Presbyterian

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\* MS. Minutes of Directors.

Church, an interest in India which for half a century has not ceased even for a single hour.

News of the arrival of Mr. Glasgow and Mr. Kerr reached Dr. Morgan by letter from the former on the 15th of April. The voyage had been long, owing to contrary winds at the outset, and to tedious becalmings north and south of the line, and west and east of the Cape. But the time at sea had been profitably spent in earnest Christian work among the sailors, diligent study, and in pleasant social and spiritual intercourse among the few members of the party themselves. This intercourse was sweet, and Mr. Glasgow wrote of it, "the longer we were together we were the more knit in genuine affection."

By invitation, and, as had been arranged before leaving Ireland, the Mission party went direct from the ship to the Church of Scotland Mission Bungalow in Ambroli, presided over by the genial and hospitable Dr. Wilson, and his cultured and charming sister-in-law, Miss Bayne.\* Dr. Wilson was even then a man of mark in western India as a missionary and as an Oriental scholar, and of great influence with the Government. To have him as a sponsor meant a fair start both with the civil and military European officials, and with the natives as well; and as the field was well known to him, he generously offered to go north with the Irish brethren and settle them.

Before starting northward, however, two difficulties

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\* Dr. Wilson's first wife was dead since 1835.

had to be met and overcome. One was the obtaining of liberty from the Government for Mr. Glasgow and Mr. Kerr to settle as Missionaries in a native State. It may seem strange that under British rule there should have been any trouble in this direction in the case of Christian Missionaries. But so it was then, and indeed, to a certain extent, so it is yet. Britain is supreme in her own territory, but her supremacy in tributary States is limited by very strictly defined conditions, which are observed by her with great scrupulousness and courtesy, lest native susceptibilities should be wounded, and friction, or worse, ensue. Besides, Europeans settling in native States cannot legitimately claim protection for life or property from the Suzerain unless they are, nominally at least, placed under the care of the Resident or Political Agent ; and further, in this special case, missionaries and their work were absolutely new to the Rajah and his subjects. Hence the Government was timorous, and thought it wise to act cautiously.

Through the influence of Dr. Wilson, the matter was satisfactorily and speedily arranged. The Doctor wrote on the 8th of March to Mr. Willoughby, Secretary to Government, stating that the two Missionaries who wished to settle in Kathiawar were "ministers of a Church recognized by the State in Ireland ; that they had brought with them the highest testimonials as to *Christian devotedness, judgment, prudence, temper, character, talents, and literary and scientific attain-*

*ments*," vouching that their work would be modelled on that of the Church of Scotland in India, praying Sir James Carnac, the Governor, to give their request for permission to settle his kindest consideration, and pointing out that such permission as he asked to be granted to his Irish friends had been granted to others in the native States of Tanjore, Mysore, and the Nizamate of Hyderabad.

In response, came a letter from Mr. Secretary Willoughby, bearing date 18th March, saying that "the Governor in Council would offer no objection to the gentlemen who had been named proceeding to and residing in Kathiawar, so long as they conducted themselves according to the principles set forth in his (Dr. Wilson's) communication of 8th March."

The first difficulty was thus removed, and the way was clear for an immediate start to the new field of labour ; but the second difficulty—the health of Mrs. Glasgow and Mrs. Kerr, which demanded a longer stay in Bombay, within reach of medical attendance—had to be imperatively considered.

The delay on this account extended to three months, during which time the two Missionaries devoted themselves assiduously to the study of Gujarati, to familiarising themselves with the natives and their ways, and to informing themselves as to the prevailing methods of Mission work—evangelistic and educational—as seen in the bazaars and schools of Bombay and Poona. In truth this delay was most profit-

Improving the  
time in Bombay  
and Poona.

Delay profitable.

able, since it enabled them to enter upon their work equipped with a fair knowledge of the language, and a considerable store of information and experience, gained under the wise direction of Dr. Wilson and Miss Bayne, which stood them in good stead when left to their own resources in an untried field.

Start for Gogho in a native boat.

By the 22nd of May all was in order for departure under the leadership of Dr. Wilson. At this time there were no coasting steamers or other stated means of communication with the ports in the Gulf of Cambay. Native boats, manned by native sailors, had to be specially hired and provisioned for the voyage, which at that time occupied from four to twelve days, according to weather. On the date named a start was made for the port of Gogho, lying three hundred miles north-west, in a Bunder boat—a coasting craft, without deck, or cabins, or, indeed, decent accommodation of any sort for civilised human beings, and filthy and swarming beyond all European conception. In this little vessel the party, now increased by the addition of two babies born in Bombay, made the best of it up the gulf, until Gogho was reached on the fourth day.

From Gogho to Rajkote.

From Gogho the journey was continued in the usual springless bullock carts, eighteen in procession, with attendants, for eight trying, weary days over a parched, roadless country. Along the way, Dr. Wilson broke the monotony of the journey during the day by the use of his rifle to fill the pot ; and in the evenings

by addresses to the natives of the villages at which the party halted for the night.

On the 3rd of June the travellers arrived at Rajkote, the capital of Kathiawar, a Civil and Military Station, and the destination of the party. On their arrival they were received most kindly by the European officials and by the officers of the garrison. Dr. Sproule,\* an Irishman, who had been glad at their coming, and who gave promise of being exceedingly helpful, was, greatly to their grief, almost immediately transferred on regimental duty to Ahmedabad ; Captain Jacob, the Acting Political Agent, who had been somewhat hostile to their settlement, showed himself on the whole friendly, and promised to contribute to their school work ; Colonel Robertson, military commandant of the Station, was more than kind, and placed his own residence, or the mess-room, at their disposal for an English service, offering them as well ground in a most favourable position for school buildings ; and Captain and Mrs. Benson, whom they had met in Bombay, were as kind as it was possible to be. Thus God dealt mercifully with them as strangers in a strange land, and pioneers in an utterly unknown field. Almost immediately, they were fairly well at work, preaching, talking with natives on religious subjects, and organising some educational efforts.

It may be asked, Why mention so many names

Arrival at  
Rajkote.

Reception  
most friendly  
on the part of  
the civil and  
military  
officials.

Why mention  
names?

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\* I have been unable to find out the place to which Dr. Sproule belonged. Sproule is a Tyrone family name.

of which nothing is known, and that have long since disappeared from the page of history? Simply for the reason that, at the start of the Mission work of the Irish Presbyterian Church in Rajkote the persons whom these names represent, and their influence, were a tower of strength. They were practically part of our Mission agency. Had these men, high in influence and great in power, chosen to set themselves in opposition, no Mission could have been founded, for no foothold could have been obtained. Rajkote was not only a stiffish soil morally, but a peculiar field politically. Had the Political Agent, and the military and civil authorities been adverse, the Thakur would have taken his cue from them, would have become suspicious and sulky, and no settlement could have been effected in an untried native State at such an early period in the history of Christian work in India. Fault has been found with Missionaries all round for cultivating the friendship of such men, and for relying at times upon their help in India. But it should be known that without such help half a century ago in many districts comparatively little could have been accomplished ; and it should also be clearly understood that the class of Missionary who was best suited by education and Church connection to command the confidence and respect of officials was the class of Missionary that laid the foundation of the early work broadest and deepest and most abidingly. In those days

Rajkote a peculiar field politically.

Official countenance very helpful.

it was not as it is now in the matter of toleration. Within the past five decades Indian peoples and Indian officials have almost completely changed in this respect, especially in native States.

Besides, India has become to a great degree transformed morally. Readers of Indian history on its social side know that the barbarous religious rite of "hook swinging" was practised in Rajkote at this period, and even in Bombay; that suttee, or widow burning, lingered still in parts remote from the leading centres of government; and that in this very province of Kathiawar the barbarous custom of infanticide so prevailed that three-fifths of all the girls born in the most numerous and influential classes in the State were quietly killed at birth—that indeed this very Thakur of Rajkote, five years before the arrival of the Irish Missionaries, had been cast in a fine of Rs.12,000 by the Political Agent, as the representative of British rule, for the murder of his infant daughter.\*

Thakur of  
Rajkote fined  
for murdering  
his infant  
daughter.

It was in a district of India where life existed under such peculiar moral conditions as these that Messrs. Glasgow and Kerr were settled as the first Christian Missionaries; and it was well for them and their work that they had an influential friend like

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\* Since those days Rajkote has come to be called the Eton of India. This name has been bestowed upon it because it possesses a celebrated educational institution, called the Rajkumar College, devoted to the education of the sons of native Princes. It was built from a fund accumulated by fines for infanticide imposed by the British Government, and is under English control.



Dr. Wilson for their sponsor, and that they were of the class that commanded the confidence and secured the sympathy and co-operation of the most influential men at their station. Had they not, there might have been another tale to tell. And even yet such men are needed by all the Churches which labour in India. Without these the weaker men would "go to the wall."

## XI.

Clouds begin to gather over the homes of the Missionaries in Rajkote.

First death.

Scarcely had the worries of travelling and of settling down been got over when clouds began to gather above the two households at Rajkote. Bitter trials were in store for both families there, and for the Church at home. In the midst of their rejoicing over the warm Christian welcome which they had received, and of their thankfulness to God for it, Mr. Glasgow's infant daughter fell suddenly ill. She had never thoroughly rallied from the fatigues of the voyage and journey, and on the 11th of June she "fell on sleep"—the first of the Irish pioneer band to fill an Indian grave.

The news of this first sorrow was communicated to Dr. Morgan by Mr. Kerr in a very brief letter, dated on the day of the child's death. In that letter he speaks of the grief of Mr. and Mrs. Glasgow, of the kindness of Dr. Wilson, who was still with them, and closes with the almost prophetic sentences, "Thus has the Lord begun to try us! Who shall be next we cannot say. May the Lord enable us all to be ready."

It would seem as if the ominous shadow of a coming event was then casting itself before upon the writer's shortening path.

On the 6th of July, within less than a month, he wrote another letter home to Dr. Morgan—*It was his last*. The communication was lengthy, bright, hearty, giving full details of work well begun ; of the service for English residents in the mess-room ; of pleasant weekly meetings for prayer ; of his and Dr. Wilson's visit of ceremony to the Thakur ; of the return of the visit by the Thakur in state ; of a second visit of ceremony, in which Mr. Glasgow and Colonel Robertson joined ; of the growth of the native day school, which was being encouragingly attended by Hindoos, Jews, Mussulmans, and Jains ; of the goodness of Colonel Robertson ; and concluding with the now, for the Irish Presbyterian Church, historic exhortation, "I would say to the Church that until six labourers are in this province—two in Rajkote, two in Porbunder, and two in the direction of Ghogo—the work can scarcely be regarded as begun." \*

Mr. Kerr's last letter.

During the first week in August both Mr. Kerr and Dr. Wilson were down with that plague of the province, Gujarat fever, which usually sets in about the middle of the monsoon.† So ill was Dr. Wilson that he

Mr. Kerr and Dr. Wilson down from Gujarat fever.

\* Dr. Morgan's MS. Minutes.

† Many questions are asked as to the nature of Gujarat fever. To one who has never been in India it is difficult to convey any correct idea of what this Indian fever really is. It is not of the nature of typhus nor yet of typhoid. It is malarious—*i.e.*, the result of a poisoning of the entire system from the inhalation of the

Mr. Kerr's  
death.

asked Mr. Glasgow to arrange his affairs. He, however, rallied, while Mr. Kerr succumbed. The end came on the 16th of August, in the house of Captain Jacob, the Political Agent, who had generously placed his more airy bungalow\* at the disposal of Mr. Kerr on the morning of that distressful day.

Indian esti-  
mate of Mr.  
Kerr.

Under this double baptism of sorrow, and with Dr. Wilson still seriously ill on his hands, Mr. Glasgow wrote on the 18th in deep grief to Dr. Morgan, giving him an account of the sad, yet bright, closing hours of the life of his beloved fellow-labourer. Mr. Nesbit, of Bombay, one of the most devoted Church of Scotland missionaries, and who, too, was destined, in the inscrutable providence of God, to have a short career in the service of the Master, wrote to Dr. Cooke also. In both letters the most generous testimony was ungrudgingly borne to the high Christian character of Mr. Kerr, to the favourable impression which he

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noxious gases that evaporate under the fierce heat of the sun from the inconceivably rich and rank vegetation, and from the fermenting filth of the towns and villages, during the rains. The air becomes laden with these gases. They are blown over the land; and for months poison is taken into the lungs at every breath. The fever is not communicable by contact with those who are labouring under it. It usually yields to treatment by quinine. But the most certain remedy is change to pure air, especially to that of the sea. A turn of this fever means utter prostration and torture the most intense and overpowering that it is possible to suffer while it continues. The limbs shake, the teeth chatter, the eyes become gorged, the brain feels as if it were going to burst the skull, and liver and spleen become congested. And, worse than all, it returns, and returns with unabated force, at intervals, for months and months.

\* This bungalow was afterwards given to the Mission. The donor became General Sir George le Grand Jacob.

had made, to the esteem in which he was held, to the deep sympathy which was felt for Mrs. Kerr in her sore bereavement, and at the same time to the sense of loss which it was felt the growing cause of Missions had sustained in the early removal of one who had given such rich promise of usefulness and power.

The news of Mr. Kerr's death fell as a severe blow on the Church at home. Its whole heart was stirred in sympathy, as it had possibly never before been stirred, for the stricken widow and her fatherless boy, and for Mr. Glasgow, left sad and alone at his post of duty in a land to him yet peculiarly foreign.

How the news of Mr. Kerr's death was received at home.

The affliction a blessing to the Church.

But the affliction was a blessing to the Church. It broke the crust upon its life, and set free spiritual forces that had long been gathering below, and struggling for outlet above. It became the source of fresh enthusiasm. The stroke was taken as a distinct trial of faith, and as a call to renewed effort; and to the honour of the Church it can be said that its faith did not waver nor its efforts fail. It realised its duty; it rose to the necessities of the occasion, and determined to do more than fill up the vacancy which had been made.

## XII.

We must now retrace our steps to the point at which we left the Directors in August, 1841,\* with arrangements completed, as they thought, for the designation

Good fruits of trial.

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\* See Chapter IX.

by their Presbyteries of Mr. Oliver and Mr. Edmonds.\*

Resolution of  
the Directors.

The first meeting of Directors after the death of Mr. Kerr was held on the 18th of October, 1841. Dr. Cooke presided. Resolutions expressive of sympathy with those who had been bereaved were passed ; but by far the most important part of the business of the meeting was the practical resolution to act upon the sentiment of Mr. Kerr expressed in his last letter that, "*until six labourers are in the Province of Kathiawar the work can scarcely be regarded as begun.*" And they resolved in dependence on Divine blessing "*to persevere in their efforts until this object should be gained.*" †

It was also directed that all ministers should draw the attention of their people in a special sermon to the afflictive providence which had left the Church only one missionary in the field ; that they should set apart a week evening for prayer for the Mission, and urge their people to abound more and more in liberality toward it.

Pathetic appeal  
issued by Dr.  
Morgan.

To aid the ministers in their efforts to increase an interest in the new work in India a long, urgent, and most pathetic appeal was issued by Dr. Morgan. ‡ This appeal was headed by the last words of the fallen soldier, and was well calculated from its elevated tone, its deep feeling, and fervent believing spirit, to accomplish the important end which the Directors had in view. Poetry too was called into requisition, and

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\* Dr. Morgan, MS. Minute Book. † Ibid. ‡ Ibid.

made its stirring power felt. An anonymous hand wrote :—

“ Thine is no common sepulchre !  
 Then, son of glory, rest thou there !  
 Thy dust we ask not o’er the waves  
 To slumber in thy fathers’ graves ;  
 Because, while Rajkote’s valleys hold  
 Thy sanctified and precious mould,  
 That treasured dust we’ll view from hence  
 As earnest of inheritance—  
 There rest—our own one—rest thee there,  
 Thine is no common sepulchre !”

Mr. M’Comb, the Laureate of the Church, whose whole heart from the first was in this glorious scheme, also sang :—

“ Zion arise, put on thy might—  
 The heathen calls, awake to duty !  
 No longer let the clouds of night  
 Enshroud thy splendour and thy beauty ;  
 The voice of thy departed son  
 Cries that “ the work is scarce begun,”  
 And shall his last loud dying call  
 Be heard at home and unattended ?  
 Would warriors leave the rampart wall  
 To be by one lone guard defended ?  
 No ! though forlorn the hope should be  
 Thousands would rush to victory !”

So far all went well. The noble appeal of Dr. Morgan for prayer was heartily responded to, and about the end of October he was able to write to Mr. Glasgow—“ Everywhere the people are assembled to pray for you and your work. In Belfast the meetings have been crowded even in our largest churches.” \*

But a sad disappointment came to the Directors

Generous response to the appeal.

A disappointment comes to the Directors.

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\* MS. Letter Book.

Mr. Edmonds  
and Mr. Oliver  
prohibited by  
medical advice  
from going to  
India.

just at this stage. Dr. Morgan records in his minutes of the meeting of the 18th October the Board's thankfulness to God that Mr. Edmonds and Mr. Oliver were not at all daunted by the melancholy news of Mr. Kerr's death, but were both "more desirous than ever to hasten to the place where he fell that they might sustain the drooping spirit of the Mission." So, when at the meeting on the 5th November they found the Presbytery of Coleraine\* stepping between Mr. Oliver and their call on the ground of his failing eyesight ;† and, at that on the 1st December, Sir Philip Crampton, one of the most eminent Dublin physicians of his day, absolutely prohibiting Mr. Edmonds from venturing upon the climate of India, they were in dire perplexity and scarce knew what course to take. Their intention had been to strengthen at once their weak mission staff, and now this seemed utterly out of their power within any reasonable time. There was, however, no other course then open to them, but to permit the two brethren to withdraw their names from their books, which they did most reluctantly, and to cast themselves for men upon the good hand of God. And that hand did not fail them.

A fresh selection of eight men.

In view of the existing difficulty, a selection of eight men, esteemed suitable, was made as before. To these

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\* Mr. Alexander of Ballyrashane was their deputy to the Board.

† Rev. John H. Orr, D.D., Clerk of Assembly, informs me that Mr. Oliver became "stone blind," and had to resign his congregation long before his death three or four years ago. Also that he was an able and cultured man, and author of two thoughtful treatises on Family Piety and Sustentation.

the Convener wrote, saying that it was the desire of the Directors to send out six, and urging immediate decision in face of the imperative necessities and demands of the Indian situation.

Happily no delay was experienced. The recent trials through which the Mission had passed had called marked attention to it over all the Church. There was hardly a Presbyterian home in Ulster by the fireside of which these trials were not talked of; nor a Presbyterian father and mother whose hearts did not go out in tenderest sympathy toward the lonely missionary and his wife, and the bereaved widow and her fatherless boy, who, within a year of their quitting Ireland, had laid their dead side by side within the twin graves in the cemetery at Rajkote.

Besides, the faith-inspired appeals of the Convener, the instructive special sermons which had been preached, and the stimulating meetings for prayer that had been held, had borne fruit both of enthusiasm and interest among ministers and licentiates. So, before a month had expired from the date of the appeal, four out of the eight had placed themselves unreservedly at the disposal of the Board. These four were—Robert Montgomery, licentiate, A. D. Glasgow, minister of Berry Street, Belfast; \* James M'Kee, minister of Bally-

Messrs.  
Montgomery,  
A. D. Glasgow,  
James M'Kee,  
and James H.  
Speers  
selected.

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\* Mr. Montgomery was born at Newtownards. His parents were pious Covenanters. He was a good student, and passed through college with great credit. All through his course at college his ambition and desire had been to become a Missionary. The Jewish field, however, would have been his choice. The selection of the Directors fell upon him because of his pious and devoted spirit. At



reagh; and James H. Speers, licentiate. All were men whose literary and scientific attainments, character, and spirit commended themselves to the best judgment of the Directors. Therefore, they were at once called, and arrangements made for their designation. This designation service\* was held in May Street church, and conducted by Dr. Cooke, Dr. Hanna, Dr. Robert Wilson, Dr. Morgan, and Dr. Edgar, at the request of the Board.

Celibate  
agency not  
then thought  
of.

Celibate agency was not at that time one of the fads of missionary Protestantism. Wives were considered helps, not hindrances, in the work of Christ in the foreign field. It was reserved for the Ritualistic and Pietistic schools of a later day to scout the Christian woman going to India in the bonds of wedlock as a worker. So, in accordance with the prevailing sentiment, and the right one under the circumstances, Mr. Montgomery, even before designation, married† Mary Macaulay, daughter of the Rev. John Macaulay, M.A., of Donaghadee, and Mr. Adam Glasgow Jane

Two  
marriages.

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the time of his call he was tutor in the family of Mr. M'Minn, Herdstown House, Donaghadee.

Mr. Adam D. Glasgow was brother of Mr. James Glasgow, and was some eight or nine years younger. He was by far the ablest mathematician of his time at college. At graduation he took the two science medals—the highest science honours obtainable with the Arts certificate. He was eulogised in Dr. Thomson's Euclid—the text book of that day.

Mr. M'Kee was a native of Loughaghery, near Lisburn. He, too, was a man of reputation, and greatly esteemed.

Mr. Speers belonged to Cloughwater, and was a member of Broughshane Congregation. At college he stood very high in Latin, Greek, and English.

\* 12th January, 1842. † 21st December, 1841.

Thomson,\* grand-daughter of Dr. Thomson, of Lisburn.

Having had their *affaires de cœur* in such an advanced state at the time of their call as to be able to marry right off, these two brethren were in a condition to start, according to the wish of the Board, for India at once. Mr. Speers and Mr. M'Kee, however, "were not yet prepared," as the Convener puts it, and expressed a desire to defer their departure till May. The Directors considered their reasons satisfactory, and granted them leave to remain in Ireland for that length of time. Even by May they were not "prepared," but in June they were. It is recorded that in that month Mr. M'Kee married Jane Beattie, daughter of John Beattie,† of Portadown, and Mr. Speers, Catherine Lavens, daughter of James Lavens,‡ of Milford, in Donegal.

Long before the date of these brethren's marriage, Mr. Montgomery and Mr. Adam Glasgow were in Rajkote, devoting themselves to the study of Gujarati. They started on the 1st February, 1842, and travelled under very favourable arrangements as to passage, *via* Alexandria and Suez, by one of the Peninsular and Oriental Company's steamers, and reached Bombay

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\* 30th December, 1841. Miss Thomson was sister of the late celebrated Dr. Thomson, of Lisburn. She still lives at Dunedin, New Zealand.

† This family used to be a leading one in Portadown. No representatives of it exist there now. Its property has passed into other hands.

‡ This family is connected with that of Sir William Quartus Ewart, Bart., of Belfast.

on the 14th of March. They were met there by Mr. James Glasgow, and hospitably entertained by Dr. Wilson, and Dr. Stevenson (Church of Scotland chaplain), as the others had been before on their arrival.

Indian hospitality.

Then, as now, European India was famous for its Christian hospitality. There is no land in the world equal to it for the kindness of its heart, the liberality of its hand, and the openness of its house. This feature strikes the stranger coming from less genial social regions more than any other. He has never met the like before. The warmth of the Indian heart surprises him far more than the heat of the Indian sun. This feature of Bombay life struck forcibly the sensitive, generous soul of Mr. Montgomery, and in his first letter to Dr. Morgan he wrote of it :—"We have another cause of gratitude to the God of grace which I have much pleasure in acknowledging. We have met with many pious and devoted servants of God in Bombay, and have been received by them with much hospitality. There is a delightful Christian society here which is chiefly composed of pious officers, who have received us as brethren, and encouraged our hearts by their kindness." To such hospitality, as all can testify who know it, no missionary has ever been a stranger in Bombay.

Mr. Montgomery struck by it.

Striking proof of Indian generosity.

Several gracious and touching instances of Christian kindness to our Irish brethren in India in illustration of the above will call for notice and recognition before we close this history ; but one demands especial

recognition just in this immediate connection and at this very point. The two Ulster ministers who settled in Rajkote were strangers to the Europeans with whom they met in the East in more senses than one. Personally they were unknown, and not only so, but, unlike the Missionaries from the old and historic Church of Scotland, the Church from which they came was to the majority an unknown and unheard of factor in the great sum of ecclesiastical entities in the home country. Ninety-nine out of every hundred in India half a century ago had probably never heard of the Presbyterian Church in Ireland. Consequently it would not have been strange if, when the Irishman died, he had been buried and forgotten, and his widow and boy cast out of mind as quietly as they had come into the land, and, as shadows, disappeared. But such was not the case. Mrs. Kerr, with her baby, reached Belfast from Bombay on the 21st of December, 1841, and under the date of the 17th February, 1842, this gratifying, and, to India, honourable, entry is found in Dr. Morgan's diary of Mission events :—"Mrs. Kerr has received from India a gift of £350 as a mark of respect for the memory of her husband, and of goodwill to the Mission. On leaving the country she was presented with £100, and more is promised. Thus God has provided her £500 for her comfort and our encouragement." How like India !

Mrs. Kerr gets  
a gift.

But India had not the monopoly of generosity growing out of an interest in the Mission and a sense of

Belfast  
generosity :  
Mr. Murphy,  
of York Street  
erects a tablet.

esteem for Mr. Kerr. Under the same date in the same diary we find this equally gratifying, and to the heart of the Irish donor equally honourable, record:—  
“Mr. Murphy of York Street has presented to the Mission a beautiful marble tablet with suitable inscription\* to the memory of Mr. Kerr. It is to be erected in the porch of the church in Fisherwick Place.” As a matter of course the Convener was requested to convey to Mr. Murphy the best thanks of the Directors, as well he might.

In opening this chapter it was stated that the Church had determined not only to supply the vacancy caused by the death of Mr. Kerr, but to do more; and it did so. On the 10th of July, 1842, Mr. M'Kee and Mr. Speers with their wives, sailed from Gravesend by the *Childe Harold*, and on the 14th of the November following they reached Bombay, thus making *five* men in the field. The idea of sending out a *sixth* had been persistently present to the mind of Dr. Morgan. Writing to Mr. Glasgow on the 26th March, 1842, he says—  
“I am not yet certain whether our funds will enable us to send out a *sixth* Missionary We have received collections from about two hundred congregations, and

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\* To the Memory

of the Rev. ALEXANDER KERR,  
For some time Minister of the Presbyterian Church in Portadown,  
and subsequently one of the first Missionaries of the General Assembly  
to India, where he died at Rajkote  
on the 16th of August, 1841,  
Aged 29 Years.

Ardent in Piety.  
Honoured in Life.

Abundant in Labours.  
Lamented in Death.

if the remainder do as well as these have done, we may do so." \* The funds were not, however, forthcoming for some time longer for doing the work exactly as the Convener contemplated. Nevertheless the sixth man was actually ventured upon in the form of a medical Missionary.

For some months Dr. Wilson and Mr. James Glasgow had been impressing upon the Directors the necessity of appointing a medical man to accompany the Missionaries who should be settled in out-stations where no advice was to be had in sickness, pointing out at the same time how, if appointed, he could be utilised for most efficient Mission work. Consequently communications from these gentlemen were laid before the Board at its meeting on the 1st June, 1842, submitting the name of Dr. Sinclair, a Scotchman, then resident in Bombay, who was willing to attach himself to the Mission in the double capacity of physician and evangelist, and whose fitness they certified to in strong terms. It was also stated that as he was unmarried, and would be more stationary than the other agents, he would be content with a salary of £240, half of which was to be paid by friends of the Mission in India.

First medical  
Missionary.

Dr. Sinclair did not, however, prove a satisfactory agent. In a few months he withdrew from the Mission, with the consent of the parties interested both at home and abroad. He passed into the

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\* MS. Letter Book,

service of the Nawab of Junaghur, from which he also soon retired, and returned to Bombay.\*

That the medical appointment was not a permanent one was not the fault of the Directors. They did their best for the Assembly and the Mission, and it may be fairly claimed for the Church, and to its credit, that, in accordance with its aspirations, by the end of the second year of the existence of the Foreign Mission it had *six* men either in the field or on their way to it. Few other Churches, we venture to think, of the same size and under similar conditions, could within the time have accomplished so much.

### XIII.

The Church  
had done  
nobly.

Arrival of  
*Childe Harold*.

On the 2nd December, 1842, the *Childe Harold*, after a pleasant and quick passage, reached Bombay. Mr. M'Kee and Mr. Speers with their wives forthwith proceeded on a perilous voyage† in the inevitable

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\* In fact, Dr. Sinclair never seems to have drawn salary. Dr. Morgan remitted £60 when due, but Dr. Sinclair wrote after it had been sent out saying that he did not consider himself entitled to it.

After the withdrawal of Dr. Sinclair the question of sending out a medical man from Ireland was discussed by the Directors. And Dr. Morgan, in two letters to the missionaries, mentions the name of the late Dr. Hume, of Crumlin, one of the ablest men in his profession, as anxious to go out, and asks on what terms he should be engaged.—MS. Letter Book—letters of Dr. Morgan, 25th November and 26th December, 1842.

† Dr. Wilson, whom we shall meet in Ireland, was just then starting in company with his Parsi convert, Dhanjibhai Nauroji, for Scotland *via* Arabia, the Sinaiatic peninsula, Egypt, and Palestine. Hence these brethren's stay in Bombay was shorter than it would otherwise have been. Dr. Wilson re-entered Jerusalem on the day of the Disruption.—*Dr. Smith's Life of Wilson*.

Bunder boat to Gogho, where Mr. James Glasgow was awaiting them\* to take them on to Rajkote.

Altogether things were looking bright for the Mission as the year 1843 opened. The sixth agent, Dr. Sinclair, having withdrawn, there remained five ordained men in Kathiawar. The General Assembly of 1842 foreseeing that before the next annual meeting in 1843 there would be a clerical staff in India large enough to form a Presbytery, and desiring that its members should have autonomy, passed a resolution empowering the brethren to constitute themselves a Church court under the style and title of the "Presbytery of Kathiawar," and naming Mr. James Glasgow as Moderator.

Prospects  
brighten in  
Kathiawar.

Assembly of  
1842 authorise  
the formation  
of an Indian  
Presbytery.

The brethren met in Rajkote on the 30th January, 1843, and constituted themselves, as empowered, under the presidency of Mr. Glasgow. From the extract minute of this first meeting it appears that the warrant was signed by Dr. Edgar as Moderator of Assembly, and by the Senior and Junior Clerks, Mr. T. Mayne Reid, M.A., and Mr. Robert Park, M.A. It also appears that having performed the duty for which he was named Moderator by the General Assembly—that of constituting the Presbytery—Mr. Glasgow resigned the position that the brethren might have the oppor-

First meeting  
of the  
Presbytery of  
Kathiawar.

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\* Mr. Glasgow thought his brethren were lost. It took them twelve days to make the 300 miles from Bombay to Gogho in the open Bunder boat. They were beaten about by storms, lost reckoning, and drifted north of Gogho where they grounded. Their sufferings and dangers were very great. How changed everything is in these days of steamer and rail!



tunity of exercising their constitutional right of electing their own Moderator, and he was elected to that office.\*

Three stations.

The first work of this newly organised court was arrangement for its stations. The brothers Glasgow were appointed to remain at Rajkote ; Mr. M'Kee was to take charge of Gogho, a considerable town on the peninsula of Kathiawar, lying on the western coast of the Gulf of Cambay ; and Mr. Montgomery and Mr. Speers were to undertake operations at Porbunder. This last mentioned town was the capital of a native State of that name, fair sized, situated on the Indian Ocean, and of considerable commercial importance because of its brisk native trade with the Konkan and Malabar coasts, and with the ports of Sindh, Beluchistan, the Persian Gulf, Arabia, and the coast of Africa. Because of these trading advantages it was reckoned a most suitable centre for work, and high hopes, destined in large part to disappointment, were entertained of what could be accomplished there.

Porbunder  
considered an  
important  
centre.

It was not, however, till the end of the year 1843 that the three stations of Rajkote, Gogho, and Porbunder, were in full working order, as it was considered wiser that Mr. M'Kee and Mr. Speers should remain for nine or ten months in the more literary centre of Rajkote, that they might enjoy greater advantages from

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\* Extract minute from Kathiawar Presbytery book made for me in India by Rev. John Shillidy, M.A. The members of this first Presbytery were Messrs. James Glasgow, Robert Montgomery, A. D. Glasgow, James M'Kee, and James Speers.

Pundits in acquiring the language. Mr. Montgomery, having been in the country from the previous March, was ready and anxious to proceed to Porbunder and begin work there at once. Accordingly on the 14th of February, a few days after the second meeting of Presbytery,\* he and his family accompanied by Mr. James Glasgow, who went to establish them, started for the station, which they reached after nine weary days.

Mr. Montgomery and Mr. James Glasgow reach Porbunder after nine days' in bullock carts.

Porbunder, like Rajkote, was a native State, and the first duty of the newly arrived Missionaries was to arrange with the Political Agent for a call of ceremony on the Rana, so that friends might be made of the "powers that be." This, accordingly, was done at once. Their reception was outwardly of the most friendly character. The Rana was, as Mr. Montgomery puts it, civility itself. But, as will subsequently be seen, there was war in his heart withal !

Visit of ceremony to the Rana.

After establishing Mr. Montgomery at Porbunder Mr. Glasgow returned to Rajkote. Thus on his return there were four Missionary families at that station. These families were in hired houses. But the hired houses which they occupied were in the cantonment, and were thus military property and under military control. At all such stations the tenure of cantonment houses is subject to military law, which in India simply means military necessities. To-day the

House difficulty arises at Rajkot.

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\* Held on the 11th February, 1843.

Evictions at  
Rajkote.

houses are in possession of civil tenants because the military officials do not need them, and are glad to have them rented. To-morrow there comes a new regiment, with a larger staff of officers, and civilians will not be permitted to occupy cantonment bungalows at any price. So, out the occupants must go. If they go willingly, well ! If not, within a specified number of hours, they find their furniture and baggage on the roadway by the hands of soldiers. No help for it—save a house of one's own.\*

At this juncture a cavalry regiment was under orders for Rajkote, and there was an immediate out-turn of the Missionary tenants, man, woman, and child, that officers might be accommodated—and fair enough ! The four families were in great straits, and had to go 100 miles off to Junaghur, a neighbouring State, before they could obtain even simple shelter of a suitable sort. In fact, so great was the difficulty in finding cover that, had it not been for the kindness of Captain Jacob, the Political Agent, who, with the consent of the Nawab of Junaghur, allowed them a bungalow, they would have been obliged to leave the province altogether..†

Origin of  
Mission  
houses.

This untoward state of things was the origin of Mission residences in India for our agents. By this

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\* And even that will not protect the owner if the military necessities be urgent. In this very instance Mr. Glasgow had bought a house in the cantonment, and was obliged by the Commandant to sell it to the Government at this time that officers might occupy it. He had no choice as to selling it.

† Vide Speers's letter, *Missionary Herald*, Vol. I., p. 70. 1843.

eviction stroke the work in Rajkote was practically annihilated in a moment. It was felt that a second stroke of a like sort would be fatal to every interest of the Mission, and that it must at all cost be averted. The necessity was realised as imperative by the Church at home, and it was generously met by money enough to cover the cost of two buildings, each combining residence, church, and schoolhouse, at the stations of Rajkote and Gogho. Funds\* were also forthcoming for a third at Porbunder, but for reasons which shall presently appear they were not needed there.

Cost of Mission houses not taken from Mission funds.

Fortunately for the work of the Mission, the cavalry regiment was ordered to another station at the close of the Monsoon, and by the 25th of October Mr. Glasgow had re-bought, and with his brother re-occupied, his house in Rajkote. Had the regiment remained, as it might have done, for two or three years, with no houses to be had, and no money on hand to build, all Mission work at Rajkote must have been entirely abandoned. As it was, great difficulty was experienced in reviving it, for † the roots of the little cause had well nigh perished.

Cavalry regiment removes, and Missionaries return to Rajkote.

Another happy circumstance was the presence of Mr. M'Kee in Rajkote to assist in resuscitating the

Roots well nigh perished at Rajkote.

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\* The money for these composite buildings, amounting to £1,500, was not taken out of Mission collections. Dr. Wilson visited the Assembly of 1844, and was asked to accompany Dr. Morgan on a tour through Ulster to raise £500. He and the Conventer raised that sum in a short time, £500 was contributed by Belfast, and the remaining £500 was raised by friends in India and elsewhere. September *Herald*, 1844.

† Vide March *Herald*, 1844, p. 109.

House  
difficulty at  
Gogho.

dying work. He did not go to Gogho permanently till the 19th of December. And even then he went under most depressing conditions—viz., without the prospect of a roof to cover himself and his family for a week. Writing on the 21st December, 1843, he says, "At present we occupy the Travellers' Bungalow,\* but we can only do so for a few days. There is only one little bungalow besides, which we have any hope of obtaining, and even of this our hope is very slender. In that case we must solicit the use of a tower on the wall for a little while—a building containing one room—and be at the expense of erecting some other apartments." Such were the difficulties of the early days. How thankful should we be that they do not now exist. The Mission houses were not quite completed in October, 1845—almost two years from this time.† On that date Dr. Morgan reports them almost ready for occupancy. Glad must the hearts of the pioneers have been after enduring such hardness when they had permanent houses belonging to the Church in which to live.

Real Mission  
work.

But up to this point nothing has been said about the real Mission work that was being done, despite the many difficulties lying everywhere in the way. All the time and energy of the Missionaries were not spent in the erection of mere scaffolding for material things.

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\* These are in the hands of the Government, and three days is the limit of occupancy. They are the skeleton Hotels of India.

† MS. Minute-book, p. 54.

Blessed be God, they managed withal to preach, <sup>Stated</sup> itinerate, and teach, so far as their knowledge of the <sup>preaching and</sup> ~~itinerancy.~~ language enabled them to do one, or other, or all.

Preaching at the stations is a steady work which is carried on both on the Mission premises and in the bazaars, no matter what happens, practically all the year round—and there was constant preaching in Rajkote.

Itinerancy, or sowing the seed broadcast, is confined <sup>Nature of</sup> to the cold season which extends from November till <sup>itinerancy.</sup> the end of March. In the beginning of November tent-work in the rural districts begins. Two Missionaries, say, fit themselves out with tents, servants, cooking utensils, and bullock carts to carry them and their belongings about from village to village for several months; and these are absolutely necessary or they would be without cover, without food, and without means of conveyance. India furnishes no friendly house, no hospitable board, no ever ready horse—all over the vast tracts inhabited by natives only. Besides, even in purely agricultural India there is no rural life properly speaking. A farm house standing with its offices alone on its own farm is a thing, in most districts, absolutely unknown. All life is village life, the land being cultivated from villages as centres, and these are such nests of vile filth and vermin as to be both intolerable and dangerous to the European.

Itinerancy was not neglected. Mr. James Glasgow <sup>Mr. James Glasgow</sup> took to tent life early in his missionary career, and in <sup>itinerates with</sup> ~~Mr. Clarkson.~~

his maiden tour Mr. Clarkson, an agent of the London Missionary Society at Surat, bore him company. In the first report of the Presbytery of Kathiawar to the Assembly we find it stated that he and Mr. Clarkson had visited, preached, and distributed tracts in sixty towns and villages of Kathiawar and Gujarat—not bad work for the time.

Maiden tour  
memorable.

But this maiden tent tour of Mr. James Glasgow is rendered specially memorable for our Church, from the circumstance that, just as it was drawing to a close at Baroda, he first met, as enquirers, the three men who afterwards became the patriarchs and apostles of our Mission. Their names were Gungaram, Girdhar, and Desai—names dear to the heart of every Gujarati-speaking Christian and revered by every Irish Presbyterian missionary. They had a few well-thumbed tracts in their hands as they presented themselves, and asked for more. Unfortunately the supply was almost exhausted. They were asked, however, to visit Surat, where books were to be had in abundance, and they should have as many as they wished. As we shall meet with these men again when they became converts and devoted apostolic Christians in connection with our Mission, we dismiss them for the present.

Education.

The education side of work both for boys and girls pressed itself upon the attention of those who had the conduct of affairs at this period, and four schools were established for boys, as well as one for girls. Difficulties, however, cropped up in relation to the school

department, and it was impossible at this stage to mature or even develop it. So, until schools come more prominently to the front, it is enough to state the fact that their organisation was not neglected.

Thus it will be seen that every arm of the service of the Master was already engaged in the conflict with heathenism in Kathiawar, so far as was practicable or possible.

#### XIV.

For so far we have been almost entirely concerned with the details of the process of material preparation in the Church at home, and of material construction on the part of the Missionaries in India. Now, however, that we have seen an organisation completed, and firmly planted in Kathiawar, we are free to follow the organisation in its inner working, and to trace its spiritual developments.

In the opening years of the work there was, not unnaturally, an impatience for results. The letters of the pious and faith-inspired Convener\* to the brethren betray this sometimes very markedly. But he was most prudent withal, for he did not forget, as many who did not understand the conditions of work were forgetting, that Paul might plant and Apollos water, but the increase was alone of the Lord. Consequently, he urged upon the agents great caution as to exciting undue hopes of conversions in their letters home.

Material construction hitherto both at home and in India.

Impatience for results.

Caution of Dr. Morgan.

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\* Preserved in the MS. Letter-books.



Yearns for a  
"seal" to the  
Mission.

Nevertheless, he was earnestly yearning for a "seal, and did not conceal the longing which possessed his heart. Of this longing he wrote to Mr. Montgomery—"Daily my prayers are for you and your work. I think I would be satisfied did I know of one case of decided conversion. This would be the 'seal' of God to our Mission."

Thanks be to God! the good man had not long to wait. Even as he wrote, one hard human heart at Porbunder was being softened and prepared, through the agency of Mr. Montgomery, for the eternal sealing of the Divine Spirit in Christ Jesus.

Shortly after his settlement at Porbunder, Mr. Montgomery employed as Munshi\* a young man named Abdul Sulam, whose father was a Mussulman Mullah, or priest of the highest order, having religious jurisdiction over the greater part of the province. This youth had a brother named Abdul Rahman, a married man, thirty years of age, and with a family of four children. In the company of his brother he found his way to Padre Montgomery Sahib, with whom he talked earnestly, and to whom he shortly revealed the fact that, in consequence of these talks, he had lost faith in the Koran as a Divine revelation. Under the further guidance of Mr. Montgomery he

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\* Munshi is the name for a Mohammedan teacher of languages in India, as Pundit is for the Hindoo teacher. Both are titles of distinction and honour. Henceforth *Abdul Rahman* will be known as the Munshi—the name which he has borne all through life. He had been Munshi to Mr. James Glasgow first.

soon lost faith also in Mohammedanism, and virtually accepted Christianity as the true religion. For some time, however, he hesitated to come boldly out, thinking that he could be a Christian without taking such a decided and difficult step as was involved in baptism. In the *Herald* for December, 1843, the probability of his formal admission into the Church of Christ was foreshadowed,\* and in that for January, 1844,† it was definitely announced. His baptism took place on Sabbath, the 8th of October, 1843, in the presence of the Rev. James Glasgow, who preached, and explained the ordinance ; of the Rev. Robert Montgomery, who put the questions and baptised ; and of the Rev. James Speers, the Rev. A. D. Glasgow, the Rev. James M'Kee, Lieutenant Westropp, and Lieutenant Kembball, with the ladies of the Mission, and a Munshi from Junaghur, who were deeply interested onlookers.

That Sabbath is the SECOND RED LETTER DAY in the calendar of the Irish Presbyterian Church. It was the crown, so far, of a new departure in its work and spiritual history. And who that knows the long, patient, prayerful effort both in Ireland and in India that led up to the spiritual birth, which the sacrament of that day so solemnly celebrated, can look back upon it without profound emotion? It was the first-fruits of the Church's spiritual travail in the Indian field ; and

This the  
second Red  
Letter Day.

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\* This letter is dated Porbunder, 14th September, 1843.

† This letter is dated Porbunder, 19th October, 1843.

Joy over the  
first conver-  
sion.

the presence of a first-born son brought joy into the entire household of faith both there and at home. Dr. Morgan wrote in his private minute book after receiving the September letter,\* in which Mr. Montgomery foreshadowed the coming baptism—"He intends to baptise him. O God! how Thou hast heard our prayers and set Thy seal upon the Mission. These are gracious and glorious tidings." And, after the baptism was an accomplished fact, Mr. Montgomery in the *Herald*, and Mr. Adam Glasgow in the *Oriental Christian Spectator*,† poured out their rejoicing, yet trembling, hearts in letters so full of thankfulness and spiritual fervour, that the reader of them is swept irresistibly along, and so thoroughly carried into the current of their fresh enthusiasm, that he literally lives among the little band of lonely pioneers as he reads, and rejoices and trembles with them over their conversion triumph, just as if he had been one of their number almost half a century ago.

And well might these pioneers both rejoice and tremble. It was a day of days to them both in its trial and in its triumph. Such a day as those who have lived in India, and have come to understand the terrors of the situation for the new convert and his friends, on the one hand, and the difficulty and the delicacy of it for Missionaries in a native State, on the other, can alone comprehend. A first conversion in a new field

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\* Printed in the December *Herald*, 1843.

† Published in Bombay.

like Porbunder is a crisis time for a Mission, and may be either the making or the marring of it according as it is taken by the masses, and as it is regarded by the authorities, European and native.

As the result of this triumph there came troubles <sup>Abundant troubles.</sup> abundant. The conversion awakened a spirit of deep hostility among the great bulk of the people both Hindoo and Mohammedan. The Munshi himself, and his innocent old father the Mullah, were set upon fiercely, and efforts were made to injure them both in their persons and in their property. The Rana was in the same bitter mood as his subjects, and refused to interfere for their lawful protection. Fortunately, however, for all parties concerned, the English authorities were friendly, and the military Commandant prudently interfered and there was no resort to further violence. But neither the temper nor the attitude of the Rana changed. He wished to rid his State of the Christian innovators, and he continued not only sulky, but became openly hostile. Before the conversion of the Munshi there had been some hope of securing ground from him for complete premises, and one-third of the £1,500 raised for building purposes by the efforts of Dr. Wilson and Dr. Morgan\* had been apportioned to Porbunder, and was awaiting the call of Mr. Montgomery for use. But it was never called upon.

Notwithstanding this opposition, the Munshi stood <sup>Worse than the wrath of the king.</sup> firm to his profession of faith in Christ, and openly

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\* Referred to above.

and manfully engaged in Mission work, "not fearing the wrath of the king." Worse to bear, however, than the king's wrath, and infinitely more discouraging to his heart, and weakening to his hands as a worker, was the inevitable division in his own household for the Gospel's sake. His wife, Miriambai, an estimable woman, whom he loved fondly, was still a Mohamaden ; so were his two bright, sweet daughters, Dadabai and Ashabai ; and so also were his two sons, Abdul Razak and Buramia. And, perhaps, worst of all to bear up under, was the circumstance that though all these were the subjects of constant prayer, and under daily instruction, yet the second and third accessions to the little church in Kathiawar were not, as had been hoped, from the number of his beloved household, but from that of one Bhagwanji, a Rajput from Marwar, who, with his infant son Devraj, was baptised on the 27th October by Mr. Montgomery.\*

Bhagwanji and son baptised October, 1844.

A brighter day dawning upon the Munshi's household.

His son, Abdul Razak, baptised.

But there was a brighter day dawning upon the deeply shadowed domestic life of the Munshi. The first streak of the dawn, in which was the promise of the day, was the baptism of Abdul Razak by Mr. James Glasgow at Rajkote on the 2nd of February, 1845.

In India the time of the morning twilight is short ; the full sun-burst follows the first light streaks quickly. As in nature so in grace in this instance. For the Munshi the full day came more swiftly on the heels of the dawn than he or others had anticipated.

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\* Bhagwanji's wife was also baptised in 1846. The Rajputs are of high lineage.

When Abdul Razak was baptised his mother opposed his baptism at that particular time on the ground that it would still further disintegrate the household, asked him to defer it for a little, and promised that if he did, she would then come out and be baptised with him. Knowing the forces that were at work to keep his mother back from professing Christ, and fearing for himself if he temporised, he did not see his way to comply, and in turn urged his mother to take the decisive step just then, that she and all might be baptised together. She decided to take her own time, and to his regret allowed him to be baptised alone. The delay, however, on her part was not long. By the month of May the entire family were ready and willing to be received into the Church, and on the 18th of that month the mother, her two daughters, and the younger son, were baptised by the Rev. James Speers. Thus the cup of the Munshi's joy was made by God "to run over;" his wife and all his children were Christians; the full day for which he and the Missionaries had earnestly prayed, and patiently laboured and waited, had at length come indeed.\*

The whole family baptised, May, 1845.

But there was yet another admission to the Church A Gosavi is baptised.

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\* The mother's name was Miriambai. She and the Munshi still live an honoured and beloved old couple in Surat. Dadabai, the elder daughter, became the wife of the now venerable Rev. Dhanjibhai Nauroji, Dr. Wilson's first Parsi convert, and for many years the Pastor of the native congregation of the Free Church of Scotland, Bombay. Ashabai remained unmarried, entered our Mission service, and has been all along a most loving, earnest, and helpful worker in Surat. She is greatly beloved and respected by all for her bright gentle spirit, and her consistent life.

in this month. On the 25th of May Mr. Glasgow baptised a Gosavi, or Hindoo religious mendicant, at Rajkote. He was a Maratha by caste and called Keshab Rao. Fifteen years before, he had received some Christian instruction from Mr. James Mitchell, of the then Church of Scotland Mission at Poona. For all the intervening years he had been more or less earnestly in search of spiritual rest, and groping about after light, but had found neither in Hindooism. He had come at this time, by the advice of a Brahman, on a religious pilgrimage to the holy shrines of Girnar in Kathiawar in the interests of his soul. On his way thither he visited the Mission house at Rajkote, and Mr. James Glasgow was instrumental in bringing him to a full knowledge of the truth as it is in Jesus Christ ; and, as he was an able man and a good linguist, his accession to the weak ranks of the Mission was considered an event of importance.\* Thus was God gradually increasing the number of the little flock in Kathiawar.

No conversions  
at Gogho.

There had not yet been any conversions at Gogho, though Mr. M'Kee was as devoted and earnest a labourer as any of his brethren in the field ; but his day too was coming. At Porbunder, on the other hand, success was the source of continued distressing and depressing worries. In June, 1845, just after the conversion of the remainder of the Munshi's family,

Success source  
of continued  
troubles at  
Porbunder.

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\* The Gosavi turned out an able and useful man in the Mission. He fulfilled every hope by his life.

Mr. Montgomery wrote to the Convener that it was utterly out of his power to organise anything like complete Missionary machinery there, or to make a home for the Mission. For four years he had been waiting for ground upon which to build, but such was the temper of the Rana since the baptisms that not a foot could be obtained from him for residence, church, or school ; and besides, he wrote, even though the Missionaries had a school not a single child would be permitted to attend it. Therefore he and some of his brethren thought that there was nothing for it but abandon Porbunder as a station. This seemed to the Directors a dark prospect after the good work that had been done ; but God, as we shall see, was opening up a field elsewhere which, in the end, was to become more serviceable, and to be more in the interest of the Mission.

Mr. Montgomery greatly hampered in Porbunder.

Contemplated abandonment of Porbunder.

Not only was the Mission rooting itself in Kathiawar, but at home the interest of the Church was daily widening and deepening. The news of the conversions, now numbering nine, as that of each individual, or set of individuals came, was received, says the Convener, with "deep emotion." A spirit of prayer for the success of the foreign work, as evidenced by the private records of the time, prevailed over all the Church. It so happened, which is a point not unworthy of note, that the tidings of the first conversion was first publicly announced at a gathering for prayer. It was on the 11th December, 1843, the closing day

Conversions now number nine.



Striking coincidence :  
News of the first baptism publicly announced in Rosemary St. church.

of the "Prayer Union" series for that year, and the meeting was in Rosemary Street church. On that morning Dr. Morgan received the letters, telling him of the Munshi's baptism. Prudently he took them in his pocket to the meeting. When the congregation learned of the news that had come from India, it decided with one accord to devote the whole of its time to having the letters from Porbunder read, which was done. Thus, by a striking coincidence, the earliest intimation of the first conversion—that seal of God for which all had been longing—was given to the public in the very church in which the first Missionaries had been designated to their work a little over three years before !

Interest increasing but not funds.

Up to this point the increasing interest of the people had not shown itself in increased contributions. There was enough each year to keep going—no debt for salaries or building work—but no surplus to justify the Directors in venturing upon a sixth agent to help Mr. M'Kee in Gogho, although Lieutenant Valiant had offered about £80 a year toward a sixth agent's salary. But it must be borne in mind that these five years of pioneer work in India covered, among other things, those of the Bi-Centenary Fund at home, and of the Disruption necessities in Scotland. The Bi-Centenary Fund was in commemoration of the establishment of the first Presbytery in Ireland in 1642, and no less a sum than £14,000\* was raised

But heavy drain for other schemes.

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\* Dr. Hamilton's History, p. 170.

by the Church in that year and the next, and spent upon the lengthening of Presbyterian cords in the South and West of Ireland. For the help of the Free Church in her building needs a very large sum was also generously contributed during the years 1843 and 1844 by a deeply-stirred and sympathetic Ulster. This was a great and exceptional strain upon the Presbyterian purse, and the Convener once and again pleads this drain from these two exceptional causes as a reasonable excuse for the somewhat stand-still condition of the Mission funds. But withal interest was increasing, and information was spreading. The Convener could thankfully write to India in 1845, stating that so great was the desire over the Church to hear of Mission work that the circulation of the *Herald* had reached 16,000 copies a month. Besides, above and beyond all this, there was the Theological College Fund, originated at a special Assembly in Cookstown in 1844, in consequence of the friction with the Arian party in the Royal Academical Institution. Considering all these contributions to special objects during these five years, it seems astonishing that the Foreign Mission was kept going at all ; and considering, also, the circumstance that the Home Mission was at the time the favourite scheme of the Church, and the one that was pre-eminently pushed. By a reference to the tabulated statement of accounts for 1845 it will be seen that the income of the Home Mission from sources in Ireland and in Scotland for

Circulation of  
the *Herald*  
16,000 a month  
in 1845.

that year was £4,397,\* while that of the Foreign Mission was only £1,936. The Jewish Mission, too, though just of the same age, was much stronger in funds. For that same year its congregational collection amounted to £1,489; and altogether it had an income available for expenditure in 1845 of £3,019† —a striking disparity in both cases, and a disparity showing plainly what an uphill struggle Dr. Morgan must have had, not only at the beginning, but all along the line, in bringing the Foreign Mission into that position of prime favour and importance which it occupied at the time of his death.

## XV.

The Mission about to take a new territorial departure : occupation of Surat.

The Mission was now about to take a new and most important departure by entering upon work in Gujarat, on the mainland, and it will be necessary to trace a little more closely the course of events which led up to the occupation by our agents of that province along with that of Kathiawar.

So long as no converts Mission fostered by natives.

So long as a Mission makes no converts, and educates and heals only, it is not alone tolerated, but to a degree fostered by the people. Its methods, both

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\* Of this sum £1,292 came from Scotland. The congregational collections were £1,955, as against £1,841 for the Foreign Mission; and donations, bequests, and gifts about £1,000, as against £53 for the Foreign Mission.

† Of course it must be understood that this sum was an accumulation. The Foreign Mission was using its entire income each year; the Jewish Mission was not.

in the departments of education and medicine, are infinitely superior to theirs, and the Mission is serviceable to them. But the moment that conversion work begins in power, that very moment toleration, it may be said, ceases, and hostility, more or less, commences. In some places hostility can do little, if any, harm. Even under the most favourable conditions it is exceedingly uncomfortable, and wise Missionaries seek to avoid it. In a native State, however, it is not only uncomfortable, and to be avoided, but worse than uncomfortable, and to be dreaded.

But when conversion work begins, different.

Towards the close of 1845 ten additional cases of baptism were reported.\* Four of these were Charans from isolated villages around Rajkote, in which Mr. James Glasgow had itinerated. Happily these gave no occasion of trouble. Six, however, were in Porbunder, and these cases intensified the already existing hostility, and so increased the friction between the Mission and the Rana and his subjects that the position daily became more untenable, Mr. Montgomery and Mr. Speers being houseless, and consequently suffering great privations.†

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\* *Heralds* of April and May, 1846.

† Of the six in Porbunder, one was Mir Mohamed, the Mullah, father of the Munshi. He was a venerable and learned Mussulman priest, and took rank among his own people as a Haji, having been on Haj, or pilgrimage to the tomb of the Prophet at Mecca. The one ambition of a Mussulman's life is to make the pilgrimage to Mecca, and as that is called making Haj, the title Haji is more esteemed than that of Duke in England. Another was Abdul Sulam, brother of the Munshi, also a learned man. In India the Mussulman who knows Arabic, the language of the Sacred Koran,

Way out of the difficulty opened up : London Missionary Society's station at Surat.

Overtures made to our Mission to take over Surat.

Presbytery unwilling to abandon Porbunder.

God, however, was, at this very moment, opening up a way out of the difficulty by arranging a most important field elsewhere. For some time the London Missionary Society had been considering the consolidation of its stations. Its strength was in Southern and Eastern India, and it was felt by its Directors that its Gujarat agents were so isolated in the North as to be incapable of association with those in Bengal, the Tamil, Malayalam, Kanarese, Mysore, and Travancore countries ;\* and in 1845 it was, practically, determined to withdraw at all cost from Surat. Overtures were at once made by the Society to the Irish Presbyterian Church to cross the Gulf of Cambay, and occupy the station in its stead. Unfortunately there were no spare men available in Kathiawar, and the Board was not in a position at the time to send out additional men. The advice of the Presbytery of Kathiawar was asked by our Directors early in 1845, and the question of the abandonment of Porbunder, and the transfer of Mr. Montgomery and Mr. Speers to Surat, came definitely to the front for consideration and decision. The brethren were unwilling that a field where God had so signally, for the time, blessed the labours of the Mission should be abandoned, and would not advise it ; but they realised at the same time that to

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and Persian, which is a classic, is esteemed learned. These two languages stand related to learning among Mussalmans as Sanskrit does among the Hindoos, and Latin and Greek in the Universities of Great Britain and Ireland.

\* "History of Protestant Missions," by Rev. A. M. Sherring, M.A., LL.B., Benares, p. 251.

allow Surat, with its splendid machinery of flourishing schools, comfortable residences, handsome church, and well-equipped press, to be shut up, and the property alienated, would not only be a blunder, but a crime. And feeling this, they told the Directors that they "were willing, should it be ordered, to embrace it within their work, by allowing more limited supplies of men at the different stations,"\* at the same time pointing out that the stations were already weak enough, and that the best way to compass the work of the proposed new station was to send out more men. But more men could not be sent out.

Resolution of  
Presbytery.

Without following the details further, it may at once be stated that, having consulted Dr. Wilson, who was exceedingly favourable to the step and assisted in the negotiations, and having interpreted the resolution just given in the light of the necessities of the situation in Surat, and the continued privations at Porbunder,† the transfer was completed by the Directors at a meeting held on the 3rd December, 1845; and Mr. Montgomery and Mr. Speers were instructed to hold themselves in readiness to move to Surat when their removal would suit the convenience of the London Society's agents resident there.

The action of  
our Directors :  
Surat taken  
over by the  
Board.

The news of the transfer was not received by the brethren in India with entire approval. Had an

Presbytery and  
Lieutenant  
Valiant hardly  
satisfied.

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\* Resolution VI. of Presbytery, June *Herald*, 1845.

† Letter of Dr. Morgan, MS. Letter Book, 1st May, 1846. The Rana had obliged the Missionaries to re-sell a small bungalow which they occupied, to him.

But the step  
was taken,  
and wisely  
taken.

additional Missionary been arranged for, they would have been more than satisfied. They did not object to the taking over of Surat, as their resolution proved, but to the complete abandonment of Porbunder, which, in their short-handed condition, was inevitable. Lieutenant Valiant was exceedingly opposed to this step. He considered withdrawal from that station as a virtual surrender, after such a keen struggle, of the entire position in Kathiawar, and wrote so to the Convener. But the thing was done, and wisely done, and Surat henceforth became an Irish Presbyterian Mission Station. And had it not been secured at this exact point of time, the fine property would have passed into the hands of Hindoo, or Parsi, or Mohamaden speculators, and become alienated from Christian purposes. It was easier to arrange, at some future period, for an additional agent to take up Porbunder, should it be deemed necessary, than to recall Surat when it had once passed out of the hands of the London Missionary Society. Besides, the property was transferred to our Mission for about one-sixth of what it cost.\*

## XVI.

And now, before speaking of the details of occupa-

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\* The cost to the London Missionary Society of church, Mission houses, Press, and all other equipments, was about £2,700, and the cost to the Irish Presbyterian Church was only £500. The negotiations were conducted by the Rev. W. Fyvie. Mr. W. Fyvie retired from India on the completion of the transfer in 1847, and went to reside in St. Helier, Jersey, where he died in 1863. The brothers Fyvie were from Aberdeen. They were both most able and devoted men. Alexander Fyvie is buried close to the church at Surat.

tion, something must be said of the province of Gujarat, which has given its most familiar name to our Mission. The characteristics of the new field.

The soil of Gujarat is rich, and well wooded and watered.\* The greater part of the province is delta land, and fertile in the extreme. It is called the "garden of India." The traveller does not meet with its like even in the prodigally fruitful valley of the Ganges, or in the rich loam districts of the south of the peninsula. Its landscape is unlike that of the sister province of Kathiawar, on the other side of the Gulf, or of the Deccan, or of central India, or of the Punjab, or of the North-West Provinces, in which occur vast sweeps of saltish Sahara-like land, great masses of tangled jungle, and wide stretches of stony sterile plain. The appearance of Gujarat, in respect of wood, is somewhat more English than Indian. From the moment the Rajputana border is crossed at Palanpur in the North, majestic forest trees, finer than those of Kent, or the South-Eastern counties of England, begin to stud the landscape, and do not cease to beautify the rich broad spaces of river-riven, parklike, country till Surat is passed, more than three hundred miles to the South. Gujarat the garden of India.

For the most part the inhabitants of Gujarat seem better fed, more hearty, and more genial than those

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\* Four great rivers, and several lesser ones, water Gujarat and flow into the Gulf of Cambay—the Sabarmati, the Mahi, the Nerbudda, and the Tapi.



The Gujarati  
the Italian of  
India.

in many other districts. The Gujarati is the Italian of India, in so far as his constitutional sense of dignity, habitual repose of countenance, and ungainly rotundity of body, will permit him to look in any sense Italian. At all events, he is the child of a generous soil ; and he looks it in his own stolid expressionless way, as compared with his pinched, scorched-looking, wrinkled fellow-countrymen in less favoured parts of the land.

Gujarati  
villages.

The Gujarati villages, too, are an exception in point of comfort and solidity of structure to those elsewhere. Usually the Indian village is a mere collection of booth-like huts, constructed of wattle-and-daub, or of baked mud, with coarse grass or dried palm leaves for roofing. The Gujarati one is generally built of brick and tiled, and often has trees surrounding it.

Gujarati farms.

The farms, also, are well laid out, and have the appearance of belonging to thrifty owners. Cactus and shrub hedge-rows—a most unusual feature in the ordinary Indian landscape—divide field from field ; and these fields, rich in every productive quality, bear grain, cotton, and fruit in teeming abundance.

The people.

But it is the people of the two provinces that are of chiefest interest from the Mission standpoint, and it is of these that we must now speak.

Races.

The population of Gujarat and Kathiawar numbers about 9,000,000, and is made up of Hindoos (including Dherds), who are the vast majority, Mohamedans, Parsis, Bhils, and Jains.

Speaking broadly, the Hindoos of both provinces

are divided into Grassias, or land-owners ; Patidars, or farmers ; traders in cotton and grain ; sowcars, or bankers ; and craftsmen, such as goldsmiths, silver-smiths, weavers in cotton and silk, embroiderers in gold and silver, sandal wood carvers, ivory carvers, blacksmiths, shoemakers, and tanners.

Divisions of people.

At the head of all Hindoo society stands the Brahman—to his people an incarnation of the divine Being\*—the highest of all castes, and safe from all vulgar interference owing to his unapproachable sanctity and divine dignity.

To the Brahman (as to all Hindoos) all is God and God is all. He is a Pantheist as well as Polytheist. He holds that the soul of man is an essential part of the divine Being ; that all that men think, and say, and do, are acts of the divine mind, for all spirit is one. Hence there is no proper sense of moral responsibility, as whatever is blameworthy† attaches not only to the man but to the Creator—to the Creator,‡ in fact, rather than to man.

The Brahmins.

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\* The word incarnation is not used here in its loose sense, but in its strictly theological one. Incarnation is a doctrine of Hinduism. It has had nine incarnations. The Brahman receives worship as divine. Dr. Narayan Sheshadri told me that he was worshipped as divine before his conversion to Christianity.

† In India when a Hindoo is condemned to death the Missionaries are at liberty to visit him. I remember Mr. Rea telling me that he had visited a man condemned to death in Surat, and when seeking to bring home a sense of sin to the criminal, he replied, striking his breast, that "he was in God and God was in him, and the fault was God's not his."

‡ This word Creator is used by way of accommodation. Strictly speaking the Hindoo does not think of a Creator as we do. With him *the universe is simply deity developed.*

How the  
Brahman  
attained to  
power.

The question has often been asked how the Brahman attained to such a position in India? And how he has managed to hold that position amid all the fluctuations of time and chance? Well, it was somewhat in this way. In the early days when Sanskrit, the language of the Vedic hymns and liturgic forms, had become dead, and when the people ceased to be acquainted with the Vedas, a class of men made it their business to continue masters of the Sanskrit language and of the Sanskrit literature. Thus they had, at that time, the key of all knowledge and of all forms of liturgical service—and knowledge has ever been power.

Humanity  
everywhere  
demands a  
liturgy-man.

Humanity in all ages, and everywhere, has always demanded a liturgy-man, or priest, of some sort or other. He is a necessity. And in India this literary class, as men of knowledge, and alone acquainted with the needed liturgic forms of their country's worship, rose by a natural process into power, first as Rishis or Sages, and then as Priests, and under the title of Brahmans have wielded a sceptre in the sphere of the secular and of the sacred more powerful than that of Pope or King or Kaiser for well nigh three thousand years.

Their patent  
of priesthood.

To aid them in their pretensions to superior sanctity, and in their exercise of unlimited power, the Brahmans, in the code of Manu, propounded a theory of their origin as effective to these ends as it was ingenious, and as subtle as it was daring. They alleged that Brahm, the eternal divine essence or All-Soul, from

which all things sprang, caused the Brahman to proceed from his mouth, the symbol of knowledge and wisdom ; the Kshatriya, or warrior, to proceed from his arms, the symbol of conquering power ; the Vaisya, or farmer, to proceed from his thighs, the symbol of physical strength for labour ; and the Sudra, or servant of servants, to proceed from his feet, the symbol of baseness and servitude. This patent of nobility remains unquestioned until this day, and is the charter by which the Brahman holds and wields his power. To every Hindoo now as two thousand years ago the Brahman is the " mouth " of the All-Soul.\*

In the foregoing time-honoured Brahminical charter lies also the divine origin, and, to the Hindoo, the divine sanction of caste. Each class has its special function, and special fitness for the exercise of that function. The feet cannot invade the sphere of the

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\* Here it may be well to explain that it is not Vedic religion which prevails in India at the present day, but what is called Puranic (traditional). The religion of the Vedas is Nature worship. The Vedic deities are the Sun, the Storm, the Dawn, the Earth, the Elements. But this worship is gone, and entirely gone, save among a few Reformers of the various Somajes, who, disgusted with the modern cults, and not wishing to desert Hinduism, are seeking to revive the simpler worship of the early days. Vedic religion had no idols.

The Puranic, or Sectarian, literature is comparatively modern. The bulk of it is not reckoned older than 1,000 years. The Puranic deities are not Powers but Persons, such as Vishnu, Shiva, Rama, Krishna, Ganpati, gods ; and Parbati and Mata, goddesses. These deities, male and female, are of exceedingly questionable types of moral character.

The Puranic religion stands related to the primitive and simple Vedic religion, very much as Romanism stands related to the simplicity of the religion of Christ and His Apostles as taught in the New Testament.

mouth, nor usurp its function, and so with all the other members. There is a divinely ordered place for each member of society high and low, and that place according to the divine order each member must keep—and so in fact that place each member has kept without a murmur, and does keep.

Nature of  
caste.

There is a prevailing notion that Indian caste resembles the gradings of modern English society. Nothing could be farther from actual truth and fact. In England the peasant, it is true, ranks by a long interval beneath the peer; but the peasant can rise to the rank of the peer and wear a coronet; and no regulation of British society can, or does, stand in the way of such rising if character, ability, and wealth be on the aspiring peasant's side. But it is not so in the case of the Sudra and the Brahman. Barriers high as heaven and as irremovable as the hills, separate the one from the other; and neither wealth, character, nor ability, will ever enable the Sudra to invade the caste of the Brahman, and entitle him to wear the Brahman's "coronet"—the sacred thread of the "twice born."\* Not only the custom of ages, but a divine prohibition, forbids the invasion. A peer would drink water out of one cup with a peasant, and allow him to draw it from his well without a sense of defilement. The peer would eat in the presence, or, at the board, of a peasant. Not so the Brahman in the case of the Sudra. One or

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\* Every Brahman is known by a sacred cord worn over the shoulder and given him when the rite of "second birth" is performed.

other would die first. Whether the caste be high or low in which the Hindoo is born, in that caste he must remain while life lasts. There is no transition from it possible, either upward into a higher caste, or downward into a lower caste.\* In English society classes differing in rank intermarry, and the lower takes the rank of the higher; but in India there is no legally recognised intermarriage of castes; all legal marriage according to Hindoo law must be within strict caste lines. And even among craftsmen, where caste has degenerated into trade-guildism, the rule is the same. There is a slight elasticity, but it practically holds true all the same, that born a goldsmith or a carpenter always a goldsmith or a carpenter. Thus caste holds India in an iron and seemingly eternal grasp.†

Of the trading class, the most important elements <sup>The trading castes.</sup> are the *Banias* and *Bhatias*—shrewd, intelligent castes—among whom are to be found the largest and wealthiest cotton and grain merchants in Western India, or, perhaps, in the world. These, in such cities as Bombay, Surat, and Ahmedabad, live in great outward state. They build huge showy mansions, one-fifth of the space in which they do not occupy; and drive about in splendid carriages, drawn by magnificent horses, which often cost as much as £500 the pair.

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\* If a higher caste out-castes a man no lower caste will receive him. He is literally *without* caste, and must remain so for life—a dread penalty indeed to a Hindoo.

† There are several hundred castes now in India. I saw it stated that in the city of Surat they number almost 300.

The debauching religious cult of these two castes.

The religious cult of most of these Gujarati Baniyas and Bhatias is known as that of the Walabacharyas. This cult, in its very essentials is so unclean, and so debauching in the case of the women of these two castes, to whom Temple prostitution with their *Gurus*, or spiritual guides, is a sacred rite and religious duty, that reformers within the castes have rebelled once and again publicly against its abominations ;\* but the women and the priests have been too many for the reformers, and nothing has been accomplished.

The Mohamedans.

The *Mohamedans* are a most important factor in the life of Gujarat. They are of two distinct lines of descent. There are those whose forefathers were Afghans, Persians, and Moghals, and who came into the province as conquerors, ruling it for over four hundred years ; there are those whose forefathers were natives, and who are simply Mussulmanised Hindoos. The former are landowners and farmers ; the latter, mostly craftsmen, or Borahs or pedlars. Both classes are found, as castes, scattered over the two provinces ; but the Ahmedabad district was, and is yet, their chief centre. Though they are all followers of the Prophet, believe in the one set of doctrines, and follow the one ritual, yet they are divided into sects, on the basis of tradition, which hate each other with an exceedingly bitter hatred.

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\* Vide " History of the sect of the Maharajas or Wallabacharyas in Western India : Trubner & Co., London, 1865." Also, " Report of the Maharaj Libel Case, before Sir M. Sausse and Sir J. Arnould, Judges of the High Court, Bombay : Bombay, 1862."

The *Parsis* are the least numerous of all the races inhabiting Gujarat—not exceeding 50,000 at farthest\*—but they are, nevertheless, the most important in respect of education, intelligence, and commercial adventure. They are the descendants of the ancient Persians, who worshipped the Sun and Fire,† and whose empire was founded by Cyrus some five hundred years before Christ. Fire worship held its place in Persia till the middle of the seventh century after Christ, when—651 A.D.—the Caliph Omar, in the flush of Mussulman conquest, entered it with an overwhelming and fanatical army, and defeated the Persians. There, as elsewhere, when the arms of the Prophet were victorious, the bitter alternative was death or the Koran. The bulk of the people forsook the teaching of their Prophet Zoroaster,‡ and of their sacred book, the Zendavesta, and adopted that of Mohamed and the Koran; and henceforth their

The Parsis :  
an important  
element.

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\* There are only about 110,000 Parsis in the world, and of these about 60,000 are in Bombay. A few are in trade over all the East.

† In theory the Parsis worship a divine unity under the symbol of the Sun, or under that of Fire, in their Temples. But their theology is Dualistic. They hold two Supreme Powers, Ormazd and Ahriman, who are in constant conflict in the universe. Ormazd is the good power, Ahriman the evil power; and their faith is, that in the end Ormazd will overcome Ahriman, and that "good will be the final goal of ill." Christian forms of thought and speech have considerably influenced the statement of all Eastern beliefs.

‡ Zoroaster was a religious Reformer, some 600 or 700 years before Christ, or about the days of Isaiah. Haug, the greatest authority, says he *may* have been a contemporary of Moses; but the Parsis themselves think, and Haug latterly thought, that too early a date. Zoroastrianism in the course of time degenerated into Magianism. It is considered, on good grounds, that the "wise men from the East" (magoi) were what at present would be called Parsi Priests.



Aigaries, or Fire Temples, were converted into Mosques.

A noble remnant, however, held by Zoroaster and the Zendavesta. But there was no quarter for them under the rule of the Caliph, and they fled from their country. After forty or fifty years of wandering they found a permanent and friendly asylum at Sanjan and Nowsari, not far from Surat, where they have lived for the past thousand years preserving, like the Jews, whom in their fortunes they much resemble, their blood comparatively unmixed, and exercising all the rites of their original religion of Sun and Fire worship with a more decided conservatism, on the side of ritual at least, than even that of God's ancient people.

Their priest-  
hood.

Their priesthood is hereditary ; and until a comparatively recent date this order was ignorant of the sacred language of the Zendavesta. Indeed it may be said that the revival of Zend learning among the Parsis was largely due to the pressure brought to bear upon them in religious controversy by such men as Dr. John Wilson, of Bombay, after the conversion of Dhanjibhai Nauroji and Hormazji Pestonji,\* the *first* of their number in India who ever, in any age, embraced Christianity. Of all classes in India they have become

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\* The Rev. Hormazji Pestonji ultimately became one of our Missionaries in Gujarat, passing over to us from the Free Church of Scotland. He is now at Poona as a Baptist Missionary. He is an able man.

The Parsis are the most intelligently loyal class to England in India. I think it may truly be said that they love England. They have thriven under English rule—and they deserve to thrive.

the most Anglicised in habits and language. English is spoken by them in their family circles. They say, and truly, that having long lost Persian they have no mother tongue ; and having taken to English so largely and so earnestly, it is thought not unlikely that it may become their vernacular, at least in the cities, within the course of a comparatively few years.

The *Dherds* are a race found all over the two The Dherds. provinces. They are a people of almost the lowest and most degraded type socially, and are not permitted to reside within the limits proper of any city, town, or village. Quarters are assigned to them outside these limits. Not only their touch, but their shadow, or their look, is reckoned as a source of defilement. Their food is of the coarsest, and sometimes of the most disgusting description. One of the luxuries of their life is carrion, which they occasionally use when in an advanced stage of decomposition. They live by Carrion eaters. weaving, and also by manual labour on farms, which was once compulsory. Among these socially despised people our Mission has, so far, done a good and an Our elevating work among them. elevating work ; and though they are a most unreliable class in all their relations in life, yet the majority of those who have become converts from their ranks have turned out, on the whole, satisfactory. They possess tact and ability, and when once inspired with an ambition to better their condition, are not slow to avail themselves of the means placed within their reach. They are now betaking themselves largely to agriculture.

Bungias.

Akin to the Dherds are the *Bungias*, who are *utterly* out-castes, and whose position is so low that they are assigned work too peculiar and debasing to be made plain to the English reader.

The Bhils.

The *Bhils* are not Hindoos. They are a race by themselves, inhabiting the Panch Mahals, a jungly district on the Eastern frontiers of the province of Gujarat. Bhils are also found in Kathiawar, but they are of a different family.

Aborigines.

In all parts of India there are distinct traces of aboriginal, or non-Aryan races, exceedingly dark in skin and small in stature, whose forefathers thousands of years ago, during the first and second Aryan incursions from beyond the Hindoo Koosh, were driven into the jungles and mountain fastnesses, and who survive to-day very much in their primitive condition of rudeness. They have no literature, no philosophy, and are without any system of religion resembling that of their Aryan neighbours the Hindoos, who live on the plains.

Bhils  
aborigines.

Of these aboriginal tribes, the Bhils of Gujarat and Kathiawar are among the finest specimens. They are sturdy, and, in some cases, wild and given to violence and freebooting; but on the whole they live peaceably with one another and their neighbours, chiefly as agriculturists in a small way, under the watchful eye and strong hand of British rule.

Bhils Fetish  
worshippers.

The Bhil is a Fetish worshipper—that is, a believer in malignant spirits which he thinks inhabit trees, and

birds, and beasts, and reptiles ; and his religion chiefly consists in efforts to render these malign spirits propitious to him in his daily concerns by propitiative offerings and *pujah*.

Latterly the Bhil has been coming under the influence of the Brahminical missionary, is being organised into caste, and brought to recognise some of the deities of the Hindoo pantheon, such as Mata, the goddess of small pox and disease.

The *Jains* are a numerous and influential heterodox sect of Hindoos who are found in Kathiawar, and in central and northern Gujarat. They are the only existing remnant in the province of a once triumphant Buddhism, and, like their Buddhist progenitors, are Atheists, worshipping, not gods as the Hindoos do, but deified men, whose figures fill their temples. These deified men are called Jins, or "conquering saints," who by long discipline, and conquest of the flesh, have raised themselves to divine perfection.\* One of the most striking peculiarities of the Jain is his regard for all animal life. He will not drink unstrained water, nor sit down without brushing the spot where he is to set himself, nor breathe the air save through a cover over his mouth, lest even the smallest insect should be destroyed. Hence he always carries about a cotton mop in his hand as a sweeper, and has the lower part of his face covered with a piece of white cotton cloth. He also builds hospitals for

Jains, sect of heterodox Hindoos.

Atheists : worship holy men.

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\* Sir Monier Williams' " Indian Wisdom."

diseased and aged creatures of all sorts, which go by the name of Pinjrapoles.\* The Jain is engaged in trade, and may be regarded as a member of the Bania, or Bhatia, community, so far as his relation to the commercial affairs of his country is concerned.

The Kolis.

The *Kolis* are an exceedingly numerous class both in Kathiawar and Gujarat. In religion they are Hindoos; and for their living they follow the occupations of cultivators and labourers. Until recently they were the Robber caste, and lived chiefly by plunder. About their habits of life now there is nothing to mark them off distinctly from their fellows, and they are only mentioned as a distinct caste in the community, for the reason that they are often confounded with the "Coolies," or burden carriers of Western India—another, and very different, set of natives.

Rajputs.

Another class is the *Rajputs*, whose chief home is Rajputana. They look upon themselves as the surviving representatives of the original divinely-appointed "warrior caste," and are exceedingly proud in consequence of their supposed superior lineage. It is to this caste that many of the native Princes of Kathiawar† belong.

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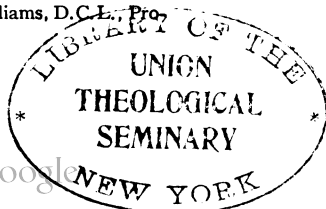
\* There is a very large Pinjrapole in Bombay. It is one of the sights of the city to a stranger. There are departments for the smallest domestic vermin. The native will not kill even one of these pestilent little creatures with his own hand, lest the soul of some relative should have come to inhabit it in the process of transmigration.

† Kathiawar takes its name from the Kathis, a free-booting race who were the terror of their province, and are supposed to have sprung from the Khatti of the Assyrian inscription or the Hittites of the Old Testament. Vide Mr. Shillidy's able little book. This is Dr. Glasgow's opinion too.

In most Western countries agriculture is carried on from the farm stead, which is the centre of all work. In England the village is mainly a commercial centre. Such is rarely the case in India. The village, not the isolated farm stead, is the agricultural centre. Everywhere are found bodies of farmers who have been settled on the soil from time immemorial, and have formed themselves into little republics living in villages, presided over by a half elective, half hereditary, headman or mayor, called a <sup>Local govern-  
ment of  
villages.</sup> Patel. Under this headman are a number of village officials, mostly hereditary too, usually numbering twelve, and consisting of the watchman, accountant, priest, schoolmaster, doctor, barber, astrologer, blacksmith, and carpenter. The lands around the village belong to the community, and form a sort of jurisdiction. Disputes are settled by councils of the elders, or in some cases by councils consisting of the entire villagers. These councils are held under a spreading tree, or in the court of the temple, or at the gate if the town be walled, after supper when good humour prevails, and are under the presidency of the Patel. From the decisions of such councils there is no appeal. They are final.

Attached to every village for menial work is a contingent of low-caste families, who have no interest in the soil, who are not admitted to the village councils,

Vide "Indian Wisdom," by Sir Monier Williams, D.C.L., Professor of Sanskrit, Oxford, p. 235.



whose means of livelihood are precarious, and who live in quarters separated from the orthodox villagers or caste-men proper, as stated before.

Village  
Temple.

Every village has its temple,\* whose whitish spire is seen tapering from the centre of a large clump of ever-green trees, by which it is usually surrounded; and for those who are not permitted, by reason of caste considerations, or difference of cult, to use the temple, there are to be found extemporised shrines consisting of mutilated idols, round stones, or stumps of trees, brightened for purposes of *puja*, or worship, by splashes of vermilion, the sacred, or consecrating, colour used by all Indian sects whether orthodox or otherwise.

Village life.

The life of these villagers is simple in the extreme. Their means are small, their pleasures, from our standpoint, few; but owing to the warmth of the climate, the lightness of both clothing and food, and the simplicity of their habits, life is less burdensome to them than it is to nine-tenths of our Western peoples in a corresponding, or even higher rank. Whether rich or poor, all natives are religious. The temple is visited by the men early every morning, and later on, when domestic duties permit, by the women. No Hindoo ever forgets his duty to his gods. Worship is as much a part of his daily routine as eating and drinking.

Family system.

The family, or patriarchal, system prevails. Four or five generations often dwell together under one

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\* Usually two or three temples. Even the smallest village has one.

roof, and eat out of one pot, the contents of which are provided out of a common purse, whose strings are controlled by the oldest woman in the household. This system has its drawbacks ; but it has its advantages. It depresses the individual, and lessens his sense of personal responsibility, and so far is an evil which vitiates the whole tone of society. But, on the other hand, it provides for age and helplessness without the aid of workhouses and such like charities—a great good, surely. The family system is the outcome of infant and early marriages. Boys and girls marry and become fathers and mothers long before they can control a house, or earn a loaf of bread. But they must have shelter and food, and these can only be had under an arrangement such as that which prevails over India.

Necessary  
owing to infant  
marriage.

In Gujarat, as all over India, the woman occupies a very subordinate and depressed place socially as compared with that of her sisters in Christian countries. Withal, however, she exercises a powerful sway in the family. In many most important concerns, as a wife and mother, she is the controlling spirit: her will is the rule of the household. She is usually, if not indeed always, ignorant, and bitterly conservative on the basis of prejudice. She opposes reform in every shape ; and her opposition to religious change is by far intenser than that of the men of the family, strong though theirs may be. In Western India she enjoys a larger liberty than is at all

The woman's  
position.



permitted in many other districts. She is always to be seen in the streets of the towns and cities, and is neither obliged to keep to the Zenana, nor to wear a veil unless she chuses. Even Mohammedan women may be seen on the streets in the Western Presidency without the *purda*. The Hindoo woman's position is peculiar. She is at once a domestic slave and a domestic autocrat. But her slavery is more than balanced by her autocracy; and were she only educated her slavery would vanish, her autocracy abide, and she would become the chief regenerating force in her country.

Education in  
villages.

Among the villagers education is at an exceedingly low ebb—if there be education indeed among them at all. Primary schools are of a most rudimentary and primitive kind. As village after village is passed through by the traveller he sees the native schoolmaster with his pupils squatted in some shady nook in the open street. Paper, pens, and ink are rarely if ever seen; neither are slates nor slate pencils. Instead, the fine dry dust of the streets is utilised for the tracing of letters and figures; and, where educational arrangements are somewhat in an advanced stage, small boards sprinkled with dust are brought into requisition for writing and figuring upon with a pointed stick. Schoolbooks are few and of poor quality. Government is doing something to remedy this state of affairs by extending primary schools; but its task is a most difficult one. In the large towns and cities both primary and High schools thrive, and there is a strong desire to benefit by them.

Whatever may be the virtues on the social side of the populations of Kathiawar and Gujarat, they are few on the moral side. Their gods and goddesses are in a sense gross in the worst acceptation of that term. No people, as is well known, can rise to a platform of moral life higher than that upon which their deity or deities live ; and since untruthfulness, revengefulness, lust, and unchastity are leading characteristics of members of the Hindoo pantheon, it is self-evident that they must also be characteristics of the worshippers. The hymns and religious literature read and repeated in Hindoo houses, and familiar to the youngest ears, are often in praise of the adultrous desires and amorous longings of male and female deities, and thus youthful minds are debauched by these from the earliest hours of intelligence. An English child, under average circumstances, starts life with an absolutely pure mind : a Hindoo child, whether boy or girl, starts life under similar circumstances with a mind befouled in the sacred name of religion.

Vegetarianism is a peculiarity of the orthodox Hindoo. No man in caste eats flesh meat. Abstinence from intoxicants is, too, the rule—though not the invariable one as is usually supposed. This holds good not only in Gujarat, but over all India. Mussulmans, however, in a few instances, and Parsis, have taken to the free use of brandy, whisky, and beer ; and the lower orders drink toddy,\* and a liquor dis-

Virtues and vices.

What is eaten and what is drank.

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\* Toddy is the name given to the fermented juice of the date palm. It oozes from a wound, or incision, in the fleshy top of the

tilled from the mohwra flower, as they can get one or the other. In both provinces opium is eaten; and a peculiar maddening compound called *bhang*, in which hemp seed is the chief element, is also eaten by very many both of the men and women of all castes.

The two great  
sects or cults.

Orthodox Hindooism is divided into two great cults or sects—that of Vishnu and that of Shiva.

Vishnu cult.

“In *Vishnu* we find typified that form of religious thought which starts from God, and considers him as the source of man’s strength and salvation—that type of Pantheistic thought which starts with the idea of God pervading all things.”\* Vishnu is represented for the esoteric as resting in a state of blissful and indifferent repose as the Eternal Spirit. But such a conception of him had too little human sympathy in it to attract the common people to his worship; so he had to be popularised. He is therefore represented for popular purposes as having been occasionally roused by the solicitations of gods and men to take an interest in human affairs when something had gone wrong, and, as having become incarnate, to set things right. These incarnations, or *avatars* (births), form

Incarnations.

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tree, and flows into a wide-mouthed earthen jar placed under the wound over night. When gathered fresh in the morning, before the sun is high, it is sweet, delicious, and unintoxicating. But when exposed for a few hours to the rays of the sun it ferments, and becomes a most intense intoxicant. It needs neither brewing nor distilling.

\* Rev. John Robson, D.D., Aberdeen, late of Ajmere, “Hinduism in its Relations to Christianity.” Edinburgh: W. Oliphant & Co., 1874. A popular, but able, accurate, and lucid treatise, which ought to be in every minister’s library who wishes to preach about India and its Missions.

the main features of his history. The Christian incarnation was once, and in the form of man. The Hindoo incarnations were numerous, and in the forms, among others, of a fish, of a boar, and of a man-lion. These forms were not considered derogatory to deity to assume, as, according to the belief of Hindoos, the spirit of man may, in the long and tortuous process of transmigration, pass into that of the basest of animals.

But the most important incarnation of Vishnu was the ninth and last in the person of *Krishna* (now the Krishna. most popular god in India), noted in his youth for roguery, theft, and falsehood, and in his more mature years for courses of open, shameless debauchery—a part of his history most frequently celebrated in story and song.\*

*Shiva*, the other great god, typifies “the opposite Shiva cult. pole of pantheistic thought at work. Vishnu worship starts from the point of God condescending to man; Shivaism, considering the soul of man to be part of God, teaches men to seek to realise that union by subduing the body and mortifying the flesh.”† As phrases these Shivite teachings sound grandly; but to those who know the Shivite *jogis* or ascetics, their motives, and their habits, they bear quite a different meaning. India is flooded with mendicant holy men; they pretend to have special power with Shiva, and the people dread them, worship them, and feed them, fearing their curse. Of these ascetics there may be a

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\* Doctor Robson. Ibid. † Doctor Robson. Ibid.

few pure and good, and no doubt are ; but, taken as a whole, no more cowardly, selfish, or unclean set of harpies exist than the holy men of Shiva.

Thousands of  
minor and  
unclean deities,

Within the spheres of these two great cults there are thousands of minor gods and goddesses which in many cases rank simply as local deities, and receive local worship only. It is among the followers of these minor, or local deities, that the most lustful, unchaste, and loathsome forms of worship prevail—forms of worship even bestial in their grossness.

Much more might be said of the field physically, socially, and religiously ; but space forbids. The information given on the several points is necessarily scanty ; even so, however, it will enable the reader to form some intelligent idea of the leading conditions of life in the two provinces where our Missionaries labour.

## XVII.

Modern Surat  
but the shadow  
of the old.

The Surat upon which, as a Mission station, the Irish Presbyterian Church entered was but a shadow, if even so much as a shadow, of the Surat of former times.

The Emperor  
Akbar  
encouraged  
trade.

Owing to its fine maritime position, so near the estuary of the Tapti, it was one of the earliest ports in India brought into commercial relations with European countries. The great and liberal-minded Moghal Emperor Akbar, encouraged trade and traders. The English, Dutch, and French each got footing in the

city under his rule in Gujarat ; and so vigorous and flourishing did its commercial life become that it was impossible in the busy months for all the strangers who visited it on business to get lodging within its walls. It was the chief seat of the cotton and silk manufactures of the East. It was also the emporium of all the countries lying beyond the Arabian sea. Caravans from Golconda, Agra, Delhi, Lahore, came to it, and went from it, laden with its wares, native and imported. Great ships for all parts of the world were found in its waters, laden with the romantic treasures of the near and far Orient. When at the height of its prosperity, it was reckoned the largest city in India, its population having been, it is said, about 800,000—more numerous than that of Glasgow or Manchester in the present day. The Dutch, English, and French built factories, and residences, and tombs in it of great size and unrivalled magnificence ; the Moghals built walls with towers, serais, and mosques ; and ruined remnants of all these still survive to tell the story of its former glory and splendour. Now it is a city, without trade, of about 120,000 inhabitants ; but even in its decay it furnishes abundant traces of its old world solid and costly grandeur, such as are to be found in few other cities in India.\* Fires and floods have aided time in reducing it to its present condition ; and what, in the way of ruin, was left unaccom-

The emporium  
of the East.

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\* See Sir W. W. Hunter's "Imperial Gazetteer of India;" article, *Surat*.

plished by these agents has been completed by the growth of Bombay, its younger rival on the sea to the South. Its southern rival was adopted by the East India Company, and English enterprise has now placed that rival not only far above its elder sister, but second in the rank of cities in India.

The London Missionary Society attempt to occupy Surat in 1804.

So early as 1795 the London Missionary Society,\* just after its founding, set its eye upon Surat as a suitable centre for work, and in 1804 it sent out two Missionaries to open up work there. One of these was detained in Madras, and the other, John Taylor, M.D., having been so discouraged by the state of things with which he came into contact, entered Government service, and died at Shiraz, in Persia, in 1821.†

Revs. William Fyvie and James Skinner first agents, 1815.

The first permanent agents of the London Missionary Society in Surat were the Rev. William Fyvie and the Rev. James Skinner. These brethren arrived in Bombay on the 9th of August, 1815, proceeded direct to their destination, and began work.

Difficulty of Mission work at that time.

Work then was a different matter from what it is now. Mission enterprise was but in its infancy, and equipments for service were not ready to hand, but had to be prepared on the spot by the men. These brethren were the *first* Missionaries in Gujarat, and all their

\* Sherring's "History of Protestant Missions in India," p. 251.

† Dr. Taylor did not, however, lose sight of Christian work. He gave part of his time to translation work both in Marathi and Gujarati. Dr. Wilson mentions him as having a translation of the Gospel of Matthew ready for publication in 1817.—*Oriental Christian Spectator*.

operations, without these equipments, were of an exceptionally trying sort. To begin with, there were no reliable Gujarati grammars, and these men were at the mercy of Pundits, whose grammatical methods are not of the most scientific character. Neither were there any reliable Gujarati lexicons for use by Englishmen ; and, in the absence of both these important aids, they had to grope their way to as accurate an acquaintance with the language as under the circumstances was possible. Finally, there was no intelligible translation of the Scriptures—*the most serious drawback of all.*

No reliable Gujarati grammar.

No lexicon for use by Englishmen.

No translation of the Scriptures.

To the credit of Dr. Carey's Mission at Serampore it must be stated that it attempted a translation of the Scriptures into Gujarati in 1809. But seeing no likelihood of its being used, the work was laid aside until 1813, when translation was resumed, and 1,000 copies were printed in 1820 at the press in Serampore. The version, however, was found, like one issued by the same Press in Marathi, to be in a dialect not intelligible over the province generally, and it had to be discarded as utterly useless.

Dr. Carey's translation useless.

In the meantime Mr. Fyvie and Mr. Skinner had not been idle. By 1817 they had translated the entire of the New Testament and the Pentateuch ; but the translation was delayed in printing owing to want of funds.

Mr. Fyvie and Mr. Skinner set to translation work.

At that time, as at present, printing was an exceedingly expensive item of Mission expenditure in India. It could only be done in Bombay. There were no

Printing difficulties at Surat.



daily or even weekly posts, for there was neither coasting steamer, nor stated mail-cart, between the cities of Surat and Bombay. The correction of the press was a slow process. A month might elapse between the out-go and the return of proofs; and no other course was open at that time to a Missionary bringing out an edition of the Gujarati Scriptures, but residence in Bombay for six or eight months that a speedy and accurate issue might be secured. Consequently, understanding this, the London Missionary Society wisely provided Surat with a Press in 1820, in which its own Gujarati printing could be done on the spot, and without the great expense and delay involved in working from Surat to Bombay, and from Bombay to Surat. To accelerate and cheapen the work, Mr. Skinner made himself acquainted with the practical duties of a printer, and became superintendent of the press. Sad to say, while the issue was proceeding, he was removed by death in the October of 1821; and, in his death, the Mission sustained a heavy loss both on the literary and on the spiritual side of its work.

Press provided  
by the Society.

Death of Mr.  
Skinner.

Bombay  
Auxiliary of  
the British and  
Foreign Bible  
Society,  
founded 1813,  
gives help.

This edition had received the patronage of the Bombay Auxiliary of the British and Foreign Bible Society. This Auxiliary had been founded there in 1813, on the principles of the great parent institution in London, and it has been an unspeakable boon to Western India ever since; so unspeakable, indeed, that it is impossible to conceive how, without its aid, Mission

work could have been at all prosecuted. Rightly and considerably a grant of £200 was made toward the edition by the Auxiliary, and, owing to this pecuniary help, 1,000 copies of the New Testament in eight parts, were ready for sale by the end of 1821.

In April, 1822, the Rev. Alexander Fyvie joined his brother in Surat to replace Mr. Skinner. No sooner were the two brothers together than they set themselves to prepare a translation of the Old Testament, and by 1823 there existed a complete Bible in Gujarati, in fine, bold, clear type, and on good paper, for use by the Mission. The cost of this issue of the Old Testament was about £600, exclusive of the paper, which was supplied free by the parent Bible Society in London.

Rev. Alex.  
Fyvie arrives :  
Old Testament  
translated.

By 1825 the first edition of the New Testament was exhausted, and the brothers Fyvie began the issue of a second edition. But, when they had reached the end of the Gospel of St. John, their types had become so worn down that they were obliged to cease work until they would get new type from Calcutta, and until their printing establishment would be in a more efficient condition by the arrival of a promised English press, and a skilled printer. This delayed the issue of the completed edition of the New Testament till June, 1827.

First edition  
exhausted :  
second  
delayed.

In 1828 there was a call for a fresh issue of the Gospel of Mark, which has always been the most popular Gospel for Mission purposes. The call was at

Call for a fresh  
issue of Mark's  
Gospel.

once responded to by Surat ; and in 1829 there was also a fresh issue of the other Gospels.

Another call  
for Mark.

Two years after—in 1831—there was another call for Mark's Gospel, and a reprint of it to the enormous number of 5,500 was struck off—a number indicative of the rapidly growing demand for the Scriptures among the people of the province within a period of ten years.

Translation  
methods con-  
sidered unsatis-  
factory : sounder  
method  
adopted in  
1830.

Up until 1830, translation, it was felt by the Bible Society in Bombay, had not been made on a sufficiently critical basis. The method adopted—the only one available at the time—had been to render the Hindustani and Hindi versions in use in the East of India, not the Greek or Hebrew originals, into Gujarati, by the aid of a Pundit, who was not a Christian. In the interval between 1820 and 1830 there had been great increase in knowledge of the Gujarati language, and of critical methods on the part of the brothers Fyvie, and they were asked by the Bible Society in Bombay to undertake a thorough revision of the Gujarati New Testament text from the original Greek. This they at once consented to do. For two years Mr. Alexander Fyvie gave his whole time to this work ; and in 1832 a new edition of the revised Gujarati text of the New Testament was issued from the press in Surat.

Revision from  
original Greek  
by the brothers  
Fyvie issued  
from Surat  
Press in 1832.

Of this revised version of 1832 there was an issue of 3,000 copies of the New Testament entire, in addition to 9,500 copies of Mark and Luke in 1831 ; and this large supply sufficed till 1837 when another

revised edition of 8,000 copies of the Gospel of Matthew was published under the supervision of Dr. Wilson ; and 1,000 copies, in 1840, with English and Gujarati verses alternating, of the same Gospel, and also of the Acts of the Apostles.

Christian work in India, and the London Missionary Society, sustained a fresh loss, and a severe one, by another death in 1840—that of Alexander Fyvie, which took place at Surat in the June of that year. During the previous year, in September and December, the staff of the Mission had been increased by the accession of two able and devoted men, the Rev. William Flower and the Rev. William Clarkson ; and in 1841 the Missionaries of the Irish Presbyterian Church entered upon work in Kathiawar. In 1842 Mr. Clarkson, Mr. James Glasgow, and Mr. Flower, were added to the Gujarati translation committee by the Bible Society in Bombay. For eight years after the addition of these three brethren, revision work went on steadily, but owing to circumstances, over which the Bombay Bible Society report they had no control, nothing was accomplished in the way of printing a further revised version till 1849 and 1850, when the Gospels of Matthew and Mark were passed through the Surat Press.

Second death ;  
Mr. Alexander  
Fyvie dies  
June, 1840.

Irish Presby-  
terian Mission  
enters Kathia-  
war, 1841 : Mr.  
James Glasgow  
added to  
Translation  
Committee.

Fresh revision,  
and further  
issue of  
Gospels.

At this point we touch upon the literary work of our own Mission in Gujarat. Surat was taken over by Mr. Montgomery and Mr. Speers, two of our Kathiawar agents, in 1847 ; and this edition of the two more thoroughly revised Gospels, issued in 1849

and 1850, was the first fruits of our own Press work there.

That the version issued at this time was much in advance of all the previous ones there can be no question. Knowledge of Gujarati had been steadily increasing for twenty years ; critical methods had been advancing ; fresh minds had been gathering round the work, and a long time—a very long time—had been spent in making out and determining a vocabulary of the theological terms to be used in the translation, before ever the work proper was entered upon.\*

Special version  
for Parsis.

Before speaking of the next great effort at revision, in connection with which Mr. James Glasgow acted as Secretary, notice must be taken of a Gujarati version specially prepared at the suggestion of the Rev. Dhanjibhai Nauroji and the Rev. Hormazji Pestonji for the Parsis. The Gujarati in use among the Parsis is far from classic, owing to the admixture of Persian words, and because of its grammatical debasement. Thus a classic Gujarati translation of the New Testament was felt by these brethren to be unfitted for the edification of their former co-religionists. They themselves undertook to prepare this version, if sanctioned by the Bible Society, in company with Dr. Wilson, and under his supervision. Our Irish Missionaries objected, and, we think, wisely, to stereotype in a Scripture version the inaccuracies of

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\* Statement to the author by Dr. Glasgow.

Parsi Gujarati ; but they were over-ruled, and an edition of the New Testament, in that special dialect, was issued in 1852 from one of the Presses in Bombay.

For the past ten years our Missionaries in Gujarat have been laboriously engaged in the toilsome work of Bible revision, not from versions, as in the early days, but from the original Hebrew and Greek, with every appliance laid to their hands that modern critical science has supplied. Their New Testament work is accomplished ; but the Old Testament is not yet near completion. And, difficult and wearisome as their work has been, it was light compared with that which fell upon the shoulders of the Fyvies, Skinners, Glasgows, Clarksons, Montgomerys, and Flowers more than half a century ago.

No living man out of India, or perhaps in India at the present day, can comprehend the situation of these men, and its hardships and toils in producing the early versions of the Scriptures in Gujarati. We speak with deep reverence of the work of the scholars of the Jerusalem Chamber who produced the present English revised version ; and well we may. But it was as a mole-hill to a mountain of difficulty compared with the labour of hundreds of poor unpraised and forgotten pioneer Missionaries during the past century, over the heathen world—even with that of such men as Dr. Wilson and our own Missionaries. These men were not privileged to work in their mother tongue, as

Present  
revision efforts.

Jerusalem  
Chamber re-  
vision labours  
nothing to  
those of  
Gujarat !

Reflection  
pointed !

were the Lightfoots and the Ellicotts, but in a foreign tongue ; and not only in a foreign tongue, but in a tongue which was the vehicle of an idolatrous religious cult. And, to point this reflection, it may be stated that, before the late standard version, which held the field for almost thirty years, was undertaken in 1854, Dr. Wilson, Dr. Glasgow, and Mr. Wallace\* held seventy-eight sittings of six hours each, in Kallyan, a town at the foot of the Ghâts, arranging the principles of translation, before a single word was changed in the preceding versions.

Final revision  
till the present.

In 1861 Mr. Montgomery and Dr. Glasgow read the last proof sheets of the Old Testament divisions of this edition, and within a very short time, the New Testament having been previously issued, the completed revised Bible was issued by the Irish Presbyterian press at Surat. This remained the standard version until the present revision was commenced about 1880 by our able and scholarly men now in the field—Rev. Wm. Beatty, B.A. ; Rev. G. T. Rea, M.A. ; Rev. Robert Gillespie, B.A. ; Rev. John Shillidy, M.A. ; and the Rev. G. P. Taylor, M.A., B.D.†

## XVIII.

We have gone in advance somewhat for the sake of presenting as a whole the noble work accomplished by

\* Mr. Montgomery was on furlough in Ireland at that time.

† The foregoing account of the Bible versions in Gujarati has been much condensed from contributions by Dr. John Wilson to the *Oriental Christian Spectator*, Bombay.

the agents of the London Missionary Society, and by our own, in connection with the various versions of that Divine Book which will be the light of life to the millions in Gujarat in all time to come.

Though the Surat Mission had never been what may be called a very successful one from the standpoint of the number of conversions, yet Surat, as a station, was left in thorough working order by Mr. Fyvie; and Mr. Montgomery and Mr. Speers had only to settle down, which they did, and carry on and extend the operations that the brothers Fyvie, Mr. Skinner, Mr. Clarkson, and Mr. Flower had so well begun.

Prior to the date at which our Church sent forth her Pioneers, an English Institution—the germ of our present splendid High School—had been established in Surat, and for the year 1840-41 there were 101 scholars in attendance,\* some of whom were able to write essays in English, and all of whom passed a creditable examination in ordinary English school subjects, and upon the Gospels of John and Matthew. Owing to various uncontrollable circumstances of an adverse sort the number decreased before the transfer; and when our superintendent gave the report after his first year's work, the attendance was stated to be only about 40 or 50, the majority of whom were Parsis.\* The vernacular schools had, however, in-

Work at Surat  
when occupied  
by our agents.

English insti-  
tution at Surat.

Schools in-  
crease under  
our agents.

\* Report of Examination of Surat English Institution in *Oriental Christian Spectator*, October, 1841. This is the first report of its work that I can find.

† *Herald*, Report of Pres., August, 1847.



creased. In 1843 the London Missionary Society's Agents report three, with an attendance of 200\* in all. In 1847 under the Irish Presbyterian Agents the vernacular schools numbered seven, with 350 pupils under instruction.†

First little  
Church formed  
at Surat  
under Mr.  
Montgomery.

Ultimately the few converts at Porbunder, who were left behind, and to whom the Rana was asked to extend his protection, which he loyally did, the cause of friction being removed, were brought to Surat and organised into a little Christian Church, under the care of Mr. Montgomery on the pastoral side, and the kindly and generous Mrs. Montgomery on the social side.

Mr. Glasgow  
gives the  
Church in  
Gujarat its first  
Praise Book.

For a time we must leave these stations, the founding and development of which have been so minutely traced up to this point. Porbunder was practically abandoned in 1847. Rajkote, Gogho, and Surat were then in full working order, and for some years they pursued the even and successful tenor of their way, without much in their history that was startling, all three strengthening with time, and growing, through good and honest work, in preaching, itinerating, teaching, and printing—which last was prosecuted with vigour in the production of tracts, a metrical version of fifty Psalms in Gujarati,‡ by Mr. James Glasgow, a

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\* *Oriental Christian Spectator*, June, 1843.

† *Herald*, Pres. Report, August, 1847.

‡ Mr. Rea informs me that these metrical Psalms by Dr. Glasgow were a great blessing to the native Christian Church. For many years they were the only material for praise—indeed, they were the first material for Christian praise in Gujarat.

Gujarati translation of the Shorter Catechism, and a valuable tractate, by Mr. Clarkson, of Baroda.

## XIX.

Just now attention has to be turned aside from India entirely, and the course of one or two events in Ireland which bore materially on Mission interests traced in detail.

There had long been a loud call from Kathiawar for a sixth Missionary to join Mr. M'Kee at Gogho. Till 1846 the Directors could not see their way to undertake the responsibility, but in that year they called and designated the Rev. James Wallace, a native of Limavady, and minister of Saintfield, who sailed to Bombay *via* Egypt in October, having, meantime, married Miss Brotherston, daughter of the Rev. Mr. Brotherston, parish minister of Alloa. The Directors had made "many attempts" to obtain a licentiate, but, owing to the high idea which those worthy of the confidence of the Directors had formed of the responsibility of Mission work, they declined when applied to. God, however, was leading the Board. No better man could have been found than Mr. Wallace, as was amply evidenced when he was put to proof in the Indian field, where he won the confidence and esteem of his brethren, the natives, and the European officials with whom he was brought into contact by his devotion, his wisdom, and his kindliness. Speaking of him, a highly cultured Parsi, of Surat, who received

Course of events at home.

Rev. James Wallace goes out.

Character of Mr. Wallace from a cultured Parsi.

his education at the English Institution, says :—"Mr. Wallace was our Bible teacher—a man of great benevolence and learning. I have never seen a man so gentle in spirit and so unruffled under provocation. His life was a blessed example to us all."\*

Another  
perilous  
journey to  
Surat.

When Mr. Wallace reached his destination, after severe hardships in a native coasting craft, which was unable to make Surat and carried him back to Bombay, whence he proceeded by steamer to his journey's end, he was stationed at Gogho, and began his work there with Mr. M'Kee.

Effects of Irish  
famine on  
Mission funds.

The failure of the potato crop in 1845 and 1846, and the consequent famine in 1847 and 1848, pressed heavily on the commerce of the country, and upon the poorer friends of the Mission, and caused the heart of the Convener some gloomy forebodings in relation to funds not only for extension of operations but for the maintenance of established work. Once and again during these terrible years he expresses his fears in letters to the brethren in India thus :—"I much fear we shall have great cause to look narrowly into our accounts. The state of the country continues to be most appalling, and unless the Lord is pleased speedily to send a great change I anticipate great difficulty—if not the impossibility—in obtaining funds to sustain our Mission as hitherto. You can hardly conceive

Dr. Morgan's  
view of the  
situation.

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\* Baihramji M. Malabari, in his "Gujarat and the Gujaratis," author of "The Indian Muse in English Garb, &c., &c., and Editor of the *Indian Spectator* and of the *Voice of India*. Bombay, 1884.

the state of poverty into which the whole country has been cast. Last year more than 100 of our Congregations failed to pay their ministers £35 per annum—the sum necessary for the receipt of the *Regium Donum*. I would not wonder if this year there would be 200 Congregations in that position. The towns were better than the country last year, but now they are becoming, if possible, worse. In the midst of this melancholy state of things I have been watching with intense anxiety the returns of the Mission collections. It has amazed me that the number of deficiencies is not greater. I find, however, that the sums sent in are very small, not more in many instances than the half of what they used to be.”\* But, after all, his worst fears were not realised. In 1846 the simple congregational collections were £2,023, about the highest for so far; in 1847 they fell to £1,739; in 1848 they rose to £1,762; in 1849, to £1,817; and in 1850 they reached the lowest point of the five years, having been only £1,651. Moreover, there came, as there always come, compensations. In 1846, when the collection was over £2,000, the donations, bequests, and extras were only, in round numbers, £53; whereas in 1847 they were about £600; in 1848 about £300; in 1849 about £400; and in 1850 about £300. In the best year of the five the extras were only £53; in the worst year they were £300, and larger in the intervening years. In

Affairs turn out far better than anticipated.

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\* MS. Letter Book.

the ten years from 1840, the year of the founding of the Mission, until 1850, that in which the land began really to rally from the effects of the famine, the Mission received the splendid sum in collections and extras of £30,000.

Magee  
bequest.

The Chancery  
suit.

Indian Edu-  
cation Fund  
founded.

But, in addition to these compensations, in 1846, just as the clouds were gathering in their darkest masses over the country, and just as things were beginning to look blackest for the Mission, it got a providential windfall of about £30,000 through the death of Mrs. Magee, widow of a former minister of Lurgan, and sister of two brothers, Stewarts—military officers—who had amassed huge fortunes in India, and had died intestate. Owing to a Chancery suit to determine the relative controlling power of the trustees of the will, on the one hand, and of the General Assembly, on the other, in respect of a bequest of £20,000 for the building and endowment of a college, the interest of this legacy was not available for the Mission for some years; and when, in 1851, the litigation ended, £25,000 of it was voted, after mature consideration and counsel with the Presbytery of Kathiawar, Dr. Wilson, of Bombay, and Dr. Duff, of Calcutta, as an Indian Educational endowment fund in connection with vernacular and High school work. The endowment still exists, though not just to the full extent of the original sum, owing to unavoidable losses by an investment which at the time was considered safe.

At this period High school work, as it is now understood in India, had not developed, and did not until after what is known as the Government of India Education Despatch of 1854, the formation in 1855 of an Indian Education Department in consequence of that Despatch, and the incorporation in 1857 of the three Universities of Calcutta, Madras, and Bombay. Even a vernacular lower or middle school system had scarcely been in existence until that time. Practically the East India Company did *little* for the education of the people from whom it drew its immense revenues. Education for the natives in all the Presidencies was almost entirely the work of Missionary agencies before the Despatch. And, speaking of education in the Bombay Presidency with which we are at present alone concerned, the Indian Education Commission of 1883 declare that "the educational history of Bombay prior to 1854 is mainly a record of the work of Missionary Societies ;"\* and when speaking of the work of our own Church in this most important matter, the Commissioners give us the fullest credit in their report as being the first to open both vernacular and English schools in Kathiawar, and also for continuing the school work of the London Missionary Society so well begun in Gujarat. The truth is, Missionaries like the Fyvies, Duff,

High School work then different from now.

Indian Education Despatch of 1854 works great changes.

Missionaries the pioneer Educationalists in India.

\* Report of Indian Education Commission, 1883, p. 11, par. 26. One of the leading members of this most important Commission was the Rev. Principal Millar, LL.D., C.I.E., of the Christian College, Madras. Principal Millar is a Free Church of Scotland Missionary.

Missionaries practically forced the hand of the Government.

Wilson, Glasgow, and Montgomery, by their example, practically forced the hands of the Indian authorities, and obliged them to take the step which they did in organising an Education Department, and arranging for the entire support of many schools, and for grants in aid to other schools of all grades, subject to Governmental supervision, both vernacular and English, and both for boys and girls.

Magee Education Fund becomes available in 1856.

The year after the formation of the Education Department—1856—the Magee Indian Education Fund became available for use, and enabled the Mission to take a new and effective departure in High School work. Even in 1856, amid all the existing drawbacks, there were fairly flourishing vernacular schools at Rajkote, Gogho, and Surat, with a struggling girls' school also at each of these stations, and the English Institution at Surat. These were the first schools in the two provinces of Kathiawar and Gujarat, save at Ahmedabad, where anything, even having a pretence to education, could be obtained by the natives ; but all were at starvation point for want of funds.

Missionaries doubtful of the new order.

In writing home relative to the coming changes in school affairs, our Missionaries expressed the fear that education would be taken entirely out of their hands, and that the teaching of the native youth would fall, in the new schools, into the hands of those utterly hostile to Christianity ; but the fact proved to be that Missionary education never flourished until the pro-

visions of the Education Despatch of 1854 came into operation ; and to this day the schools in which the Christian Scriptures are daily read and expounded are in the front ranks, and foremost in these ranks, all over the country. That this is the case was owing to the fact that the agents sent out by the various Churches in those days were men equal in ability and academic culture to any that the Government could command for their schools. They were able for their work, and in a position to command, on the academic side—an all-important one with young India—the confidence of the natives. Besides, the Mission teacher works as no other teacher in India works. He is at it late and early, and takes a living and loving interest in his pupils that wins their hearts. In him they find not only the schoolmaster, with a round of cold duty to perform for pay, but a friend to help, and guide, at all times, and under all circumstances.

Did not injure  
their schools.

There has been an outcry against this educational work in the higher departments, on the ground that it does not lead to conversions.\* There is partial truth

Unreasonable-  
ness of the  
outcry against  
engaging in  
educational  
work.

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\* Many conversions in the Bombay and Bengal and Madras Presidencies have been the outcome of school work. There are just three sources of education in India—(1) The Government, which gives *no* religion ; (2) The native, which teaches Hinduism, or Parsism, or Mohamadenism ; (3) The Mission. If, therefore, a Christianised education is to be given at all, there is only the Mission to give it. I have examined Scripture classes in our own Surat and Ahmedabad High Schools ; also the Free Church High School, Poona, then under the Principalship of the Rev. J. S. Beaumont, M.A., and I have received in every case as intelligent answers on the Gospels from Hindoo boys as I have received from pupils in Sabbath Schools at home. In the Free Church High School, Calcutta, and in the Madras Christian College, under Principal Miller, I found precisely the same results. Surely this means something accomplished for the future of India.



Higher Education a necessity of the Mission position.

Good results of it as a preparatory power.

Evangelists can't reach Brahmans.

in this ; but there is a vaster and more vital truth ignored that lies behind such work—that by means of higher education the most important elements in Hindoo society have, during the past half century, been reached and leavened by a culture distinctly Christianised, and which elements could hardly have been reached in any other way, and certainly not by the mere preaching agent. The work in India, it ought to be borne in mind, is a preparatory one : every agency in its own way is working up to a fulness of time, and so ought to be given its place ; and no agency, in its own way, has been more powerful in levelling mountains, filling up valleys, and preparing a highway for our God and for His Christ than the educational. Conversions are the chief end of Missions, and, above all things, desirable ; there can be no visible Church without them ; but other things are desirable along with them. Brahmans scout the evangelist ; but they accept the cultured Christian teacher and his evangelism. Are Brahmans'not to be cared for? Is there no agency to be kept in the field which can get close to this priestly aristocracy of India? Would it subserve the true end of Christian Missions to leave India solely to evangelists in the future? Should it be so left, it is not a venturesome prediction to say that, Brahmanism will rejoice. It fears nothing from evangelists ; and as for the Dherds and Bhils whom evangelists can reach, it makes little matter to the Brahman what they are. Every Dherd

and every Bhil in Gujarat might be converted by evangelists to-morrow, and their conversion would no more affect the attitude of the Brahman toward Christianity than the conversion of the Hottentots in another Continent. The Brahmans must, as a class, be dealt with on special lines ; and so far as experience has taught the wisest men in the field, they yet know no better than the lines of evangelism and education combined, as at present in Mission High schools.\*

Just about this time—that is, the time of the Despatch—the American Board of Foreign Missions—than which there is no better or wiser Mission organisation in Christendom—thought it right to withdraw entirely from higher educational work, and leave it altogether to the Government, confining itself to vernacular teaching and evangelising. That it might be clear about its course, it sent out Dr. Anderson as a deputation to India, to enquire into the state of its Missions, and report. The report was against engaging in higher educational work, and its agents were instructed to confine themselves to preaching and vernacular teaching. There were strong protests from them, but the Board held to its decision. At the end of thirty years, however, in 1879, the pressure

American Board abandon High School work.

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\* It is sometimes sneeringly asked, Is not the conversion of a Bhil of as much moment to God as the conversion of a Brahman? Certainly! But, relatively, as a force in Christian work in India, *No!* And the Churches in organising agencies for the inbringing of Christ's kingdom are bound to consider this fact, and give it due weight.

After thirty years reconsider their position, and reverse their action.

of circumstances in connection with its work in the Maratha country, obliged it to reconsider its attitude to Higher Education ; and it was constrained, that it might keep its ground, to open a High School at Ahmednuggar, its chief centre, in that year, under a specially qualified and specially selected and sent-out Principal, the Rev. James Smyth, B.A.\*

How advancing education affected our Press work in Surat.

Coincident with the education revival there was a demand for Press work from the outside, which affected our Mission establishment in Gujarat.

One of the most influential factors in the life and work of our Mission from 1847 had been the Press at Surat. When taken over from the London Missionary Society it was, though fairly equipped, but a weak thing, without any adequate variety of Oriental type for general working, and having no appliances for the out-turn of work on the newest and most improved methods. The importance of a more thoroughly furnished Press, and the necessity for an English superintendent with a knowledge of Oriental letters, that the demand referred to above might be met as it should be, was brought strongly under the notice of the Directors by Mr. Montgomery when at home on furlough in 1856. Having full confidence in his judgment they agreed to the improvements suggested by him, and sent him to Edinburgh to seek out a practical

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\* Of course it is to be understood that what is spoken of as High School work is not College work. Upon College work no opinion need be offered, as the Irish Presbyterian Church has no College in India.

printer qualified for Eastern work. In response to an advertisement, he had, strange to say, an application from Mr. Robert Young, a respectable publisher and stationer in the city. This gentleman turned out to be an accomplished Oriental linguist, and an enthusiast in the special department for which a man was so urgently needed in Surat. For a long time he had been collecting and using Oriental types, and possessed a stock which had cost him between £800 and £900. These he offered to the Mission at £400. Immediately the double arrangement was entered into—first, that he should become an Assistant Missionary and Press Superintendent ; and, second, that the stock of types which he offered should be taken off his hands for use in Surat.

An Oriental scholar, Mr. Robert Young, of Edinburgh, goes out as Press Superintendent.

Mr. Young was designated on the 17th December, 1856, and at once proceeded to India with Mrs. Young, the cost of his equipment, in full, being borne out of the Education Fund, on which the Press was considered, and properly, to be a legitimate charge.

His appointment was a happy one. Under his superintendence the Press grew in importance and in usefulness in every department of work, as he had taken out with him the newest and best appliances. The plant, good though it was, did not, however, enable him to execute all the varieties of work required, and about the close of his first year he sent to Edinburgh for a type founder named Alexander Duff, whom he kept at work for two years cutting punches

His work.

and casting modern type, and all at no expense to the Mission.

Mr. Young  
retires at the  
end of his  
engagement.

At the end of five years Mr. Young's engagement terminated and he returned to Edinburgh. During his period of superintendence not only had the press paid its way and enabled him to spend £260 each year for four years on improvements, but it was, as it has been ever since, a source of income to the Mission.\*

Made the Press  
pay.

It was under his superintendence that, in addition to all the other vast tract and book work, the revised Gujarati New Testament to the number of 6,000 copies, and large part of the revised Gujarati Old Testament also to the number of 6,000 copies, were issued from the press. Besides, he was the translator from the original Hebrew of the two books of Chronicles for this version. All round he was a most remarkable man, and those who know him and his work, bear testimony to his ungrudging labours, to his wide linguistic attainments, to his high Christian character, and though an enthusiast, to his strong practical sense.†

A translator  
for revision.

Since his departure from India the Surat printing press has continued to be a power in the province,

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\* In 1865, for instance, it placed £700 to the credit of the Mission. (Dr. Morgan's Report.) It has often supplemented Mission funds since.

† It is needless, almost, to say that the Mr. Robert Young of the Mission, was the Mr. Robert Young, LL.D., who died recently in Edinburgh; or that he was the author of a large "Hebrew Concordance," and of several other critical works on both the Hebrew and Greek Scriptures.

notwithstanding the development in Bombay of larger rival establishments, and at the same time a source of profit to the Mission. It has been, too, a source of employment to young converts who have learned their trade at its cases and presses. It has been successively under the superintendence of Mr. Montgomery, Mr. Taylor, sen., Mr. Rea, Mr. Beatty, and Mr. Shillidy, and just now the last named is engaged in arranging for the issue of the most recently revised edition of the Christian Scriptures.

## XX.

And now we must once more turn our steps backward over a very long but very pleasant way—in fact to 1844—that we may gather up some early facts connected with the history of what turned out to be one of the most striking and interesting Mission movements, and growths, in all India outside the Presidency of Madras. Of the results of this movement we became the inheritors in full in 1859 and 1860, and out of it, and around it, a number of our most efficient stations have grown and gathered.

The opening of  
a striking  
course of  
Mission events.

In 1844, when the London Missionary Society were just beginning to think of consolidating their stations by removing from Gujarat, and before Surat, with its belongings, had been offered to the Irish Presbyterian Church, their two junior Missionaries, Mr. Clarkson and Mr. Flower, both able and devoted men, being dissatisfied with Surat determined to break new ground

Marked Providential leadings which Mr. Clarkson follows in faith.

further north. They were remonstrated with by their Directors, as the Society were unwilling to commence a new station in any other part of the province. But in turn, they remonstrated with their Directors, stating that they did not wish to leave the province with whose language and people they were familiar, and enter upon an unknown field in Southern India, with a new language, where for a very long time they would be utterly useless. While waiting for a final answer from London, two earnest enquirers turned up from a village on the northern banks of the river Mahi, fully 100 miles from Surat. These men said that they had been reading tracts distributed by some Missionary\* on an itinerating tour; that their hearts had been stirred; and as they had seen printed on the back of the tracts that those who desired a more perfect knowledge should apply to the Padri Sahib at Surat, they had come all the way to see him and talk with him of Christ and His religion. Mr. Clarkson, like a prudent devoted man, detained them under instruction for a week, after which they went home to their village. He, however, kept them in hand, and engaged to meet with them within a few weeks at Baroda, and they in turn engaged to come to him there. He went accordingly to Baroda and sent for them. They loyally kept their word and came to him, and were baptised along with two others.

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\* The Rev. Mr. Flower: Clarkson's "First Report of the Baroda Mission," kindly sent, with four others, by Mr. Clarkson from Tunbridge Wells, Kent, for my use.

These four converts represented to the Missionary that a spirit of enquiry was abroad in the district. Mr. Clarkson interpreted this intelligence at this particular crisis in his own history and in that of the Mission, as the finger of God pointing out his future path and sphere of duty ; so he settled at Baroda and began a work from it as a centre which was evidently most congenial to his soul, and which exercised a most momentous influence on the future of all Christian work in Gujarat. He was alone too, his devoted fellow-labourer, Mr. Flower, having been necessitated to go to Ceylon owing to ill-health.\* But he was not alone ; God was with him and leading him.

Baroda  
Mission.

Twelve months from the date of Mr. Clarkson's venturing upon work in Baroda he was able in his first report to tell the encouraging tale that there had been 63 baptisms of which 56 had been of adults. But there were, as there always are in such circumstances, sorrows ahead.

In twelve  
months, sixty-  
three baptisms.

In 1846, on the return of Mr. Flower to England, Mr. Clarkson was joined by the noble Joseph Van Someran Taylor,† a name that has since become familiar as a household word in Ireland in connection with our work in India, and that to this day, and for

Rev. Joseph V.  
S. Taylor joins  
the Baroda  
Mission.

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\* Mr. Flower returned to England ill in 1846, and died in 1847. Mr. Clarkson speaks of him in his "First Baroda Mission Report" most lovingly, and states that he left a precious legacy to the Mission in the "Pilgrim's Progress" translated by him into Gujarati.

† Mr. Taylor was the son of one of the most esteemed and devoted Missionaries of the London Missionary Society. He was born in 1820 at Bellary, in the Tamil country, where his father was then



years to come, will be a name to charm by alike among Christians and Hindoos in Gujarat.

Temporary  
apostacy  
owing to caste  
troubles.

Although the Baroda Mission had been unprecedentedly successful during the first year, yet there were great sorrows mingled with its successes. When the Report for the second year was issued there had to be grievous cases of apostacy recorded. Scarcely one half of the baptised adults had persevered in their profession.\* Withal, Mr. Clarkson and Mr. Taylor were able to count up the goodly number of about fifty persevering converts—no mean result, considering caste difficulties, and the circumstances of the Mission.

Beginning of  
Borsad.

In this second Baroda Report we meet, for the first time in the Mission literature of Gujarat, with the now home-like name of *Borsad*. The reference is brief, but important, as showing from what a small seed such a flourishing tree grew:—"Five families, comprising eighteen individuals, are stationed at Borsad. They are prepared to cultivate Government land."

The name,  
Baroda  
Mission,  
disappears.

From this point the name, Baroda Mission, disappears, and that of the Mahi Kantha† comes to the front.

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stationed. Early in life he was sent home to be educated, and became a student of the Glasgow University, where he graduated B.A. Afterwards he went to London for his theological training in one of the Congregational Colleges. He was ordained in 1845, and joined in that year the Madras branch of the London Mission. In 1846 he was transferred to Baroda.

\* *Oriental Christian Spectator*: Bombay, 1848, p. 151. This apostacy was caused by troubles on account of caste. The occasion was the use of a common cup at the Lord's Table. It was only temporary.

† Mahi Kantha means "Banks of the Mahi," a river north of the

So great were the difficulties in Baroda, a native State, that Mr. Clarkson and Mr. Taylor, determined to migrate north to the village of Dewan, on the banks of the Mahi. Educational work was utterly impossible under the Gaikwar. A school had been opened by these two brethren, and within a fortnight it was suppressed by the order of His Highness. He also forbade the natives, trading with the Camp where the Missionaries resided, to visit them lest they should hear the Gospel. Besides, Baroda was thirteen miles from the majority of their converts. So, prudently, they finally settled in Dewan, where they built a Mission bungalow\* on an elevated and healthy spot, overlooking the river Mahi. This is the origin of the name Mahi Kantha Mission.

Work in the native state of Borsad impossible.

Mahi Kantha Mission.

In 1848 Mr. Clarkson was necessitated to return with Mrs. Clarkson to England, from which he did not come back till 1851,† when he brought with him Mr. Corbold to reinforce the weak ranks of the Mission.

Mr. Clarkson on furlough : brings Mr. Corbold out.

During the interval between these two dates Mr. and Mrs. Taylor‡ had charge of the entire work at Dewan and Borsad. But they were well helped by

Mr. Joseph Taylor in charge of Dewan and Borsad.

Nerbudda. The district is so called. Dewan, the village occupied as the station, was on the banks of the Mahi, thirteen miles from the Gulf of Cambay, and the same distance north of Baroda.

\* When Shahawadi Native Pastors' house was being built the doors and window frames were taken to it by Mr. Wells, and now the bungalow is an utter ruin.

† During this furlough Mr. Clarkson published two able and interesting works on India.

‡ Mrs. Taylor died at Borsad. She was a most energetic and devoted Christian worker, and a great strength to the Mission.

Helped by  
Gungaram,  
Desai, and  
Girdhar.

two able evangelists, Gungaram and Desai, who, with Girdhar, another fruit of the Mahi Kantha work, became, as has been said in a previous chapter, both the Apostles and Patriarchs of the Mission.\*

Land rented  
for colony at  
Borsad.

The third report of this Mission was not published until Mr. Clarkson's return in 1851, and it is of a most cheering character. It tells of how a large plot of land had been rented from the Government for the Christian colony and village of Khasiawadi at Borsad ; how the converts there had been for years the joy of the Missionaries' hearts ; how a majority of the apostates had returned to their first love, and themselves and their families been restored after probation ; how a Boarding School had been established at Dewan, in which there were twenty children ; how caste prejudices, under the power of Christianity, had so far disappeared that three of the Boarding School girls, who were Dherds, had been married to a Koli, a Kunbi, and a Patidar ; how new converts had been added to the young Church ; how Mr. Taylor had built a most commodious Mission House at Borsad ; and how the colonists were taking kindly to the work of farming, and all was going along with as little difficulty as could reasonably be expected, save for trouble with the Dherds, who were a class hard to be understood, and not easily worked with.

Majority of  
apostates  
returned and  
restored.

Strong proof  
of caste  
prejudices  
yielding to  
Christian  
influences.

All going well  
within the  
Mission.

Dherds hard  
to work with.

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\* Rev. W. W. Brown has written a most readable sketch of Gungaram. Desai, like Gungaram, is dead. Girdhar still survives. These three were saints indeed.

But though affairs inside the Mission had been reasonably free from the vexations of the earlier days, yet their had been trouble from the heathen without. On one occasion Mr. Taylor had to go to the magistrate and get injuriously and riotously-disposed persons bound over to keep the peace ; on another, when the first Koli was baptised at Borsad, four hundred caste men,\* with their swords drawn, were ready to interfere and terrorise the converts ; and it was only the wholesome fear of British power that prevented the Christian village of Khasiawadi from attack, and possibly from utter destruction. Indeed, from the time that Christianity became able to lift its head, and show itself as a visible quantity within the bounds of the Mahi Kantha field, native Government officials, merchants, tradesmen, and labourers joined in boycotting converts, and in endeavouring to prevent the formation of Christian settlements where Dherds and out-castes were of the number of the colonists. Water, too, from the village wells, was denied those who were of the "Christian way"—a deprivation which cannot be realised or measured to the full extent of its terrorising and deathly power by those who live in lands where water abounds, and is free. And, on one occasion, the life of Desai, the evangelist, was threatened, and saved only by the circumstance that he happened to delay in the house

Perilous trouble from the heathen without.

War to the knife.

Boycotting of Christians.

Use of wells denied to Christians.

Desai saved his servant assassinated.

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\* At this time the Kolis were allowed to go armed, and, being a wild caste, were very dangerous.

of a friend in his home coming, and sent on his attendant, a Hindoo, before. Assassins were in wait for him outside his own door, and, mistaking the servant for the master, they struck him with a poisoned sword, and the stroke brought death in a few days.

Mr. Joseph Taylor and Gungaram have to walk warily when out at night.

Gungaram, too, during these years of frequent conversions and growing Christian influence around Dewan and Borsad, had to walk warily when abroad at night; and so had even the good Joseph Taylor himself at times. The poisoned sword is a sure and impartial avenger in the darkness.\*

Mahi Kantha work still prospers.

The fifth Report of the Mahi Kantha Mission, issued in 1853, opens with the most encouraging statement that, it had extended its operations and occupied two distinct fields of labour, one north of the river at Borsad, and one south at Jambasir, at which Mr. Corbold was labouring; that the Boarding School had increased in number and efficiency; and that the members under its care, north and south, amounted to 137—86 baptised converts and 51 unbaptised; these latter being a new element which voluntarily attached itself to the colony with the consent of the Missionaries, and which they had under daily instruction for baptism, as an experiment.

Fresh troubles from the heathen at Borsad.

Again, though the internal affairs of the station at

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\* The author is indebted for most of the foregoing to the Reports kindly lent him by Mr. Clarkson; to the *Oriental Christian Spectator*; and to memories of conversations with Mr. Joseph Taylor himself in India. He could have put the case much more strongly at some points on Mr. Taylor's authority.

Borsad were going on most satisfactorily, there was trouble from the heathen around. After six years of good relationship between Christians and heathen, certain Mahajans, or tradesmen, interfered on the opening of a shop by a good caste Christian, and insisted that he should deal with the Dherds and out-castes on strict caste lines, *i.e.*, contemptuously *throw* the articles purchased into the hands of the purchaser, as was their own habit, instead of *giving* them into their hands. To have yielded in this matter would have been, the Missionaries felt, to violate the first principles of Christianity, and perpetuate the worst feature of Hindooism within the pale of the little Church of Christ. They therefore resisted, and immediately the Mahajans stirred up the prejudices of the Mussulmans and Borahs, and insisted that they should join with them in refusing all future transactions of any kind whatever with native Christians, however good their former caste, save on the condition of being themselves treated as out-castes. This produced a condition of things that was soon absolutely intolerable, and ended in social strife, and the grievous beating of some converts.

Fresh boycotting of Christians.

Converts beaten.

At length the civil law had to be called into force. Hari Govind, the head of the Mahajans, with seventeen others, were indicted by Mr. Taylor and Mr. Clarkson for conspiracy and assault. The case was tried before Mr. Oliphant, C.S., at Ahmedabad, and fifteen of the conspirators and beaters were sentenced to terms of

Civil law called into force by Mr. Taylor.

Ringleaders  
imprisoned.

imprisonment, ranging from nine months in the case of Hari, the ringleader, to six, four, and three months in the cases of his less guilty abettors.

Fresh troubles  
about wells.

There were also caste troubles about wells—a constant and most vexatious source of worry in the early days—but these and other difficulties were practically settled by the exemplary punishment of the conspirators, and the Church enjoyed rest.

Vigorous  
prosecution of  
work.

During the following year \* the work was carried on most vigorously ; and the native evangelists, Gungaram, Desai, Girdhar, and Walji, made twelve tours and sold over £100 worth of books.

Bhils first  
visited.

The Bhil country was visited this year for the first time. It is reported of the Jungle tribes there that they are an interesting people, not yet Brahmanised,† but deeply impressed with the idea of Brahminial sanctity, without any notion of religion in the Hindoo sense, and grossly ignorant.

Jambusir :  
a Mission  
bungalow  
built by Mr.  
Corbold.

A Mission bungalow had been completed by Mr. Corbold at Jambusir, and all school and other work, there and at Borsad, was going on satisfactorily.

We bid good-  
bye to the  
Mahi Kantha  
Mission of the  
L. M. S.

And now we bid good-bye to the Mahi Kantha Mission of the London Missionary Society. Under the guidance and good hand of God, as will be felt and acknowledged, we think, from the facts of this sketch, Mr. Flower, Mr. Clarkson, Mr. Taylor, and

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\* Report of Mahi Kantha Mission in *Oriental Christian Spectator*, pp. 263-269 : Bombay, 1856.

† This was 35 years ago. Brahman mission agents have been at work since.

Mr. Corbold had, in the twelve years which it covers, effected a noble and notable work—and, in a short time, the splendid results of these three devoted men's labours, both on their spiritual and their material side, were to pass as a rich inheritance into the hands of another Society—that of the Irish Presbyterian Church—*by absolutely free transfer!*

Transfer of all to our Mission.

The steps which led immediately to this transfer by the Directors of the London Society were simple. From the time Surat was handed over to our Mission the London Board had continued anxious to consolidate their work, and a crisis had at this stage come which afforded them the opportunity to withdraw from Gujarat without any violent wrench. Both Mr. Clarkson and Mr. Taylor were obliged to leave India owing to ill-health early in 1856. Mr. Clarkson was never able to return, and Mr. Taylor's furlough was not to expire until 1860. Thus there was no agent in the whole Mahi Kantha district but Mr. Corbold for all the work; and, not wishing to reinforce the Mission, overtures were made to our Directors, in this as in the previous case, to take the Dewan, Jambusir, and Borsad stations, with all the property belonging to them, free of cost to the Church.

The circumstances which led to the transfer.

Mr. Clarkson and Mr. Joseph Taylor take sick leave. Mr. Clarkson never able to return.

All offered free of cost.

This was not a failing but a flourishing Mission, with houses, lands, and converts. Our Directors felt that it was a providential opening, without cost of machinery, for the extension of their work. Without hesitation they accepted the responsibility of its con-

This a flourishing work.



tinuance, and arrangements for the transfer were completed toward the close of 1859, and occupation took place early in 1860. Mr. Corbold, who had been in sole charge during the period from 1856 till then, took furlough from India on the completion of the negotiations, and on his return, in 1862, went to Madras. Mr. Taylor, on the other hand, asked leave to resign his connection with the Society in order that he might join the Irish Presbyterian Mission, and was allowed to do so. Having been received by the Presbytery of Belfast, he was designated to Gujarat on the 26th of November, 1859, and arrived in India in time to take over charge of Borsad on the 14th March, 1860, from Mr. Montgomery, who had, according to the directions of his own Board, and of Dr. Tidman, taken over the stations from Mr. Corbold on his departure shortly before.

Mr. Joseph Taylor joins the Irish Presbyterian Mission.

This the most important step yet taken.

The circumstances connected with the origin, growth, and transfer of the Mahi Kantha Mission have been detailed somewhat minutely, for the reason that our entrance upon this field, in 1860, was by far, in every sense, the most important step in the development of our Mission operations yet taken. Borsad, its heart, has, during the intervening years, been the fruitful mother of stations within a very wide radius from itself as a centre.

Value of the property taken over free.

The property taken over consisted of a Mission bungalow, a row of six native houses, a teacher's residence, a house in the village, with land for colo-

nists, at Dewan ; a Mission bungalow and a small piece of ground, at Jambusir ; a very commodious Mission bungalow, a Christian village—Khasiwadi—composed of twenty-six houses, in four rows or streets, a chora, or public hall, a book shop in the town itself, and land sufficient for the liberal subsistence of the little colony, at Borsad. The cost to the London Directors of the property at Dewan was over £600 ; at Jambusir, about £400 ; at Borsad, £1,000 ; or £2,000 in all.

In addition, there was a vernacular school in operation, with an attendance of forty pupils ; a baptised Church membership of over one hundred and thirty ; and three native evangelists, Gungaram, Desai, and Girdhar, with a native Christian schoolmaster.

Borsad itself is a very old, and very picturesque, and very tumble-down walled town with gates, situated in the midst of a lovely tract of country. It was in a room, or former “keep,” on the top of the wall over one of these gates, that the first Sacrament of the Lord’s Supper was dispensed when the Christian colony was planted. This “keep” has long since disappeared under the action of the tooth of time, and much else with it that was sacred to the memories of the fathers of the Mission there.\*

Khasiwadi is not in the town proper, but lies on the outside of the walls, and is a clean, thriving

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\* Mr. Taylor, when we came up to this gate, in company with Mr. W. W. Brown and Miss Brown, showed us the site of the “keep,” and told us the story with great pride.

looking little village, the streets of which are filled with bright, tidy, dark-skinned Christian children ; and beneath whose shady trees the well-to-do "Elders" of the hamlet sit in true Eastern fashion smoking their hubble-bubbles after their evening meal, waiting for the sound of the bell that calls to evening prayer in the adjoining Mission house. Altogether, with its rows of neat cottages, its chora, its schoolhouse, its orphanage, its Mission and Zenana houses, and its church overlooking all, it is a pleasant sight, and forms a striking contrast to the average Hindoo villages that lie around it in the district.

The church  
built by Major  
Wallace.

When the station was transferred there was no church building at it. This was built between 1861 and 1863, at the expense of Major Robert Wallace, the British Resident at the Court of the Guikwar of Baroda, in acknowledgment of the esteem in which he held our Missionaries in Gujarat, and of the good he felt they were doing in that province. And having put his hand to the building, it was in no niggard spirit. He ordered everything to be done in the best possible way, and the result was a church capable of accommodating four hundred squatters, cross-legged in native fashion, that would do no discredit to a congregation in one of our best Ulster towns. The site of the church is between the Christian village and the Mission house ; and it and the Mission and Zenana houses combined, form a somewhat novel

Built of the  
best material  
by order of  
Major  
Wallace.

and noticeable feature in the local landscape. Christianity is a visible and a permanent-looking quantity at Borsad, which is a great consideration with the natives, and especially with the native Christians. These like to be associated with a cause that visibly appears to have the elements of power, endurance, and respectability about it. And no Christian agency can hope, on the human side, to be permanently successful which ignores this inherent and ineradicable native liking—and, in fact, is not. The foundations of the Hindoo's faith rest upon the deification of indefinite Power. Society from top to bottom is leavened with an unlimited sense of respect for power; and power will command universal, even abject respect, apart from all those baser qualities with which it may be unfortunately allied. It is true that kindness, especially Christian kindness, tells with the native; but to be appreciated at its real value it must be kindness from a man strong in his own way—from a man who has the power to injure, and does not. Kindness from a weak man who cannot injure, is practically despised as mere weakness, and counts for little or nothing one way or other.

Native Christians like to be associated with an enduring-looking cause.

## XXI.

Ahmedahad is the largest and finest city in Gujarat, Ahmedabad. and lies 310 miles north of Bombay. It stands in the centre of a rich, alluvial, well-wooded plain, and on the banks of the Sabarmati. It was founded by

Ahmed Shah, the Sultan of Gujarat, in 1413, and, when built, surrounded by strong bastioned walls lying almost four square, and pierced by fourteen gates, some of which are, even in their decay, charming specimens of Moslem architecture. The general appearance and style of the city is Saracenic rather than Hindoo; and some of its mosques, minarets, and mausoleums, though all more or less Hindooised, are most imposing and beautiful—the most notably beautiful feature in the mosques and mausoleums being the carved stone screens, in which the solid blocks are made to yield to the chaste and intricate geometrical and floreated conceptions of the artistic carver, as if they had been plastic clay.

During the sixteenth and seventeenth centuries it was among the most splendid cities in Western India.\* But the decay of the war-like, yet cultured, Moghul dynasty, and the rise of the free-booting half-savage Maratha power, brought ruinous changes. Traces of these changes are visible in its wide-lying desolated suburbs, which, like those around modern Delhi, tell tales of past vastness and grandeur that impress the imagination, and move it to deep melancholy over departed human glories. Withal it is yet a noble city, though its population has fallen in these days of its comparative degeneracy to 120,000 from 900,000† in the days of its greatest Moghul glory.

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\* Surat and Ahmedabad are not comparable. Surat owed its splendour much to Western influences, Ahmedabad solely to Oriental.

† Sir W. W. Hunter's Imperial Gazetteer of India; article Ahmedabad City.

It is at present a large English military station; and the avenue of stately shady trees from the city to the camp, about three miles, is perhaps one of the finest sights of the sort in the world.

Like its neighbour Surat it was once the seat of extensive manufactures, and, of opulent manufacturers. Even now in its decay it is rich in native industries in the departments of cotton, silk, brocades, cloth of gold goods, paper making, pottery, and carving in wood and ivory.

From an early date in the present century it has been notable among Indian cities for its educational institutions. When our Missionaries in 1851 visited it on a tour of inspection with a view to open a station there, they found an English school, and four vernacular boys' schools, supported by Government; and two girls' schools the result of an endowment of Rs.20,000, the gift of a native merchant.

Notable for its educational facilities.

About the date of our Church taking possession of Rajkote the Society for the Propagation of the Gospel occupied Ahmedabad, and three of its agents, the Revs. Messrs. Allen, Darby, and Mengert, laboured there until 1851 when the Society withdrew from Gujarat.\*

Its earliest occupation as a Mission station.

Before leaving on furlough in that year Dr. Glasgow strongly recommended its occupation by our Mission; and his recommendation was strongly supported by

Dr. Glasgow and Mr. M'Kee, in 1851, recom-

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\* Since this withdrawal, no English Church Society has attempted a Mission.

mend its occupation by our Mission.

Assembly of 1852 move in the direction of occupation.

Resolution remained a dead letter for over eleven years.

The Rev. Dunlop Moore goes to India in 1855.

Mr. M'Kee when called upon to communicate to the Convener the offer of a Christian gentleman in India, made by letter anonymously, in the *Bombay Guardian* of July, 1851. This gentleman offered to give, as his personal offering, £200 to any Protestant society that would take up the city as a Mission station. Under the influence of this offer, and the statements of Dr. Glasgow, backed by Mr. Montgomery, the Assembly, at its meeting in 1852, passed the following resolution :—"That the Mission Directors be instructed at the earliest possible period to enable the Missionaries in India to avail themselves of the offer referred to by Mr. Glasgow, and establish a station at Ahmedabad."

The foregoing resolution of Assembly was passed in 1852, but it remained inoperative for upwards of eleven years owing to the short-handedness of the Mission.

In 1855 the Directors increased the strength of the staff by the addition of an exceedingly able, accomplished, and zealous Missionary, the Rev. Dunlop Moore, a native of Lurgan. Mr. Moore reached India in October, and was received by the Presbytery of Kathiawar at its meeting in Gogho on the 2nd of November, 1855. In the ordinary course Mr. Moore, when linguistically qualified, should have proceeded to Ahmedabad to commence operations there. But Mr. M'Kee was ill, and his furlough was due, just at the time Mr. Moore was fitted for taking up independent duty, and when Mr. M'Kee left for Ireland

early in 1857 Mr. Moore had to fill the vacancy thus created in the working ranks of one of the older stations. Then, again, in the end of 1857, Mr. Wallace also went on furlough; and although the Mission was further strengthened by the accession of the Rev. Hormazji Pertonji,\* an able and energetic Parsi convert, from the Free Church of Scotland Mission, Bombay, yet there were no spare men. Then, further, one of the brethren resigned his connection with the Mission and left India a little after this; and on the return of Mr. M'Kee and Mr. Wallace in 1861, Mr. Moore himself was obliged, owing to ill-health, to seek change by furlough to Ireland, from which he did not return till November, 1862. Thus Ahmedabad of necessity remained unoccupied.\*

At length, however, the Presbytery saw its way to open Ahmedabad as an independent station, and in December, 1863, Mr. Moore wrote to Dr. Morgan, stating that the occupation of Ahmedabad was "an accomplished fact," and that he had been labouring there for more than a month.

Ahmedabad at length opened by Mr. Moore in 1863.

In this letter mention is made, practically for the first time in Irish Presbyterian Mission literature, of a new station called *Shahawadi*, of which he had passed

Shahawadi mentioned in our Mission literature for the first time in this letter.

\* Mr. Hormazji Pertonji retired in a few years from our Mission and joined the Baptist Mission in Poona.

\* As stated in the sketch of the Mahi Kantha Mission, Mr. Taylor joined the Irish Mission in India in 1860; but Borsad, Dewan, and Jambusir had been taken over, and the necessities of the Mission were greater than ever.



toral charge, and to which, with God's help, he said his best energies should be devoted.

As this station, since its founding, has been an appendage of Ahmedabad, the story of its origin comes fittingly in at this point.

The pleasant  
story of the  
founding of  
Shahawadi.

It will be remembered that the Mahi Kantha stations were taken over by our Mission early in 1860. Of these stations Borsad, under the care of Mr. Joseph Taylor, was the most flourishing, and the most increasing, owing to conversion successes among the Dherds. In 1861 the Borsad colony had outgrown the sustaining power of its lands, and it was felt by Mr. Taylor and the other brethren in the field that if the work was to go on satisfactorily in the future as in the past, there must be migration, and the formation of a new colony elsewhere. But, the difficulty was land upon which to plant a new colony, and money with which to purchase the land. The younger members of the native Christian community felt very much the pressure arising from their straitened surroundings, and frequent consultations were held as to a remedy; but, owing to want of funds, none could be discovered. At length, in 1862, a gentleman who had visited the station, and admired its constitution and working, offered to lend money on interest to the extent of £500 to purchase a tract of land if it could be found. In accordance with this offer search was made by Mr. Taylor, and a suitable plot of about 300 acres was obtained four miles south

of the city of Ahmedabad, and on a bend of the Sabarmati, at the rate of the Revenue Survey Assessment. When the entire cost of the venture, including the price of the land, bullocks for ploughing and carting, buffaloes for milk, carts, and farming implements, with all the other etceteras necessary for an agricultural colony starting life, was computed, it was found to amount to between £400 and £500, more or less. Of this sum £200 was borrowed from the friend referred to at the risk of the settlers solely, and the remaining £250 was contributed by the converts themselves in aid of the colonists—a noble offering !

About October, 1862,\* at the close of the rainy season, thirteen families consisting of fifty-six individuals, with their belongings, left Borsad in a long string of bullock carts, amid the prayers and blessings of the little community there, to make their new home in what has ever since been known to the Church in Ireland as the Christian village of Shahawadi. Houses were soon built, a well sunk, and all the appliances for agricultural life obtained, without one penny of cost to the Mission ; and from then until now, everything has gone on as successfully and sweetly as affairs could go in this sinful world.

In 1862 thirteen families migrate from Borsad at the close of the rains.

The constitution of the Christian village society was modelled, save in the matter of caste, in accordance with the custom of the country. Brahman, Patidar,

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\* The migration was reported to the November meeting of Presbytery which met in Surat that year. Extract minute furnished me by Mr. Beatty from India in 1885.

and Dherd were on an equal footing as brethren, and members of one body in Christ Jesus ; and all—subject to the Presbytery, which was supreme—were under the rule of the Patel, or mayor, with the various crafts organised, and in their places, as in any other surrounding village in Gujarat.

This the first  
off-shoot from  
mother  
Borsad.

This was the first family offshoot of mother Borsad, and it left the mother with just ninety-three children remaining. This, however, was a family many times greater than that with which her Christian life and career had been started fifteen years before under the name of Khasiwadi, and, though weakened, her remaining sons and daughters felt strong in faith, and their hopes were bright as to the family future.

As yet no  
church : only  
a schoolhouse  
for worship.

As yet no church had been erected—it came in due time however—only a school house in which the Sabbath services were held. To this the Board gave a grant of £150, which Mr. Taylor thought would have been sufficient to finish it; but owing to the advance in the price of all raw material and workmen's wages, consequent upon the development of the Gujarat cotton industry during the American War—an unforeseen but, for India, happy contingency—that sum did not cover the expense of the completed building. That difficulty, too, was overcome, and the school house served its end well, until it became too small for the congregation that the village in the course of a few years furnished for its occupancy.

Mr. Moore was assisted in his general work by an

able and astute evangelist from the Borsad district named Walji Bechar, and subsequently by a German colporteur and teacher named Conrad Möller,\* recommended strongly by certain friends in Bombay.

From the earliest days of his settlement at Ahmedabad Mr. Moore had been urged to open a High School, and in turn urged the necessity upon the Directors. He urged also the necessity of erecting a suitable building for the school, as one could not be had ready for use. Among the English residents at the station there was a markedly strong feeling on this point. One gentleman gave a donation of £10 towards the erection of an institution, and the wife of the Chief Magistrate of the district organised a little bazaar among her friends, at which she raised £100 for the same purpose. Mr. Moore wrote, and his statement is given in full, to show how our Directors were obliged to take the step in the direction of High School work which they did in Ahmedabad in deference to the strongly-expressed opinion of their agents in the field :—"The number of Hindoos who wish to acquire a knowledge of English is fast increasing. Already there are more than 800 boys studying English in the Government and private schools in Ahmedabad. How important that those who are to be the leaders of public opinion in this country should

Mr. Moore urged to open a High School.

Necessity for a High School building: local opinions and efforts.

Mr. Moore's views.

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\*Mr. Möller spent most of his strength in school work. He became in time dissatisfied with his position as a lay worker, and left the Mission for Germany that he might qualify as a clerical agent. I do not think he returned to India.

be instructed in the principles of Christianity, and have their attention directed to the Christian literature of England. It is very painful to see our advanced boys leaving the Mission Vernacular Schools for the purpose of studying English elsewhere. We should have an establishment here worthy of the capital of Gujarat and of the Presbyterian Church of Ireland. If you could send a man like Mr. Dixon here, with positive instructions to give himself to the work of teaching in Ahmedabad, you would, I believe, confer an incalculable benefit on the Mission."

Under this pressure, the Directors determine to build.

Under this and like pressure from other directions, the Directors expressed their intention "to erect buildings in Ahmedabad for an Educational Institute, and for the accommodation of one or more Missionaries."

Meantime, High School opened by Mr. Moore.

Meantime, Mr. Moore sought out a house, and opened the school in it; and on the 12th of April, 1867, he reported to Dr. Morgan that he had over 100 boys on the roll, and that if the Mission was in a position to impart a better class of instruction the number, he considered, would be greatly increased.

Education "in the air" : middle class Gujarat awaking.

Education was "in the air" at this stage in the history of Missions in Western India, and especially "in the air"\* of Gujarat. All the letters of the period from every station in the Irish Presbyterian field are full of "education and the Gospel." The middle classes of the Bombay Presidency—confining our-

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\* This happy phrase is from one of Mr. Beatty's earliest and most urgent letters pleading for schools for Dherds and out-castes at Gogho.

selves to it—were awaking from the intellectual lethargy of ages under the stimulating influence of the results of the Despatch of 1854, and the opportunities afforded for practical culture by the course of study in the University of Bombay.\* In the early movement which ended in this system of Government and aided schools the Missionaries had been the pioneers, and they could not well stand aside, and hold aloof from the growing movement, nor would it have been wise for them to do so. That they should go in for “education and the Gospel” at the later stage was an inevitable consequence of their action at an earlier stage. Had they not done so there might have been a blow given to the influence of Christian Missions which would have been fatal, if not all along the line, at least at very important points. And, narrowing the issue, had our own agents in Gujarat at this time not done as the agents of other Churches were doing in the Presidencies of Bengal and Madras, and elsewhere in the Presidency of Bombay, they would have made a mistake which would have been damaging to their Christian position and usefulness. This should be carefully considered, and borne in mind by those who are disposed to think and speak hardly of educational agency in India. Had our agents stood aloof they would have ceased to be regarded by the Hindoos as leaders of men in their

The Missionaries had been the educational pioneers, and could not draw back or stand aloof.

Would have been criminal in the extreme.

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\* Dr. Glasgow, Mr. Montgomery, and Mr. Joseph Taylor were Fellows of the Bombay University.

The true aspect of the matter : how the native mind would have been affected.

respective districts. Besides, which is more important, for the Christian Churches to have implicitly consented after educating *with* the Gospel, to education that not only absolutely *ignored* the Gospel, but was *bitterly hostile* to Christianity, without making a counter effort, would have seemed to the native mind *a surrendering of the entire Mission position*. And how, at the time, it could have appeared otherwise to any mind, especially to that of a sane Christian desirous to benefit India, is almost beyond the limits of rational comprehension. Fortunately wise counsels prevailed; and it was well for the cause of Missions, and the character of Christianity before the heathen, that they did.

This phase of the question was in part clearly recognised by Dr. Morgan, and in his Report to the Assembly of 1867 he deals with the education movement most effectively in his own calm way. To him the duty of the churches was clear—and the only difficulty in the way for his own church doing its duty was the old one of men and money.

Thus at the close of 1867 we leave Ahmedabad, having brought its history up to the founding of the English Institution, which in time developed into the present flourishing High School. At this point we also part company with Mr. Moore who retired\* from

Mr. Moore retires from India.

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\* Mr. Moore became our Jewish Missionary in Vienna. Having laboured there for a time he resigned and went to America. He is now the Rev. Doctor Moore of New Brighton, Pa.

India and returned home, leaving Mr. Joseph Taylor in charge of all the work at Ahmedabad and Shahawadi.

## XXII.

As Chapter XVIII. closed we left all the work in full vigour at the stations then organised in Kathiawar and Gujarat. There must now be a return to these stations. A return to the older stations.

When once a station is organised and in full working order there may be little variety in its life for years, save what arises from furloughs, and change of agents in charge. Its work goes on day by day steadily and quietly, and, the more quietly the more steadily. Such was the case at Surat, Rajkote, and Gogho. The records in the *Herald* show that solid, earnest, and prayerful work was done by Dr. Glasgow, Mr. Montgomery, Mr. M'Kee, and Mr. Wallace; that, as the years passed fruit of this prayerful and earnest work was borne in rapidly increasing conversions and baptisms; that the vernacular schools grew in number and influence; that, after Mr. Young's return to Scotland, the press was industriously and successfully worked, and literally poured forth a flood of healthful Christian literature over Gujarat; that the Missionaries grew in spiritual power the longer they resided among the people, and the better they were known; and that the members of the native churches, though they had their fluctuations and trials, walked worthy of their calling in Christ Jesus our Lord.



As sentences like the foregoing are penned, sorrow cannot but be felt as to how far, strongly though they may be worded, they fall short of conveying anything like a correct idea of the true state of a Mission, of the insensible growth of the Christian spirit, and of Christian modes of thought and even of speech, owing to Christian work and example, among a heathen people. There is a subtle something that can not, and will not, be caught and recorded, about Christian living, and Christian influence, in a land like India. You may paint the rose to life itself, but you cannot paint its odour ; and as the odour of the rose is too subtle for the richest colour, and the deftest brush of any artist, so the spiritual aroma of the life and influence of the devoted Missionary is a thing too subtle for the pen of any writer. It is a something that needs to be lived in, and breathed, before it can be felt, and even in the slightest degree realised or appreciated. All Mission history is but the story of the scaffolding and building of a visible house, not the story of the inner life of the house on the side of its spiritual influence. So in the case of this Mission. The story of its influence cannot be told.

Forecasts of  
coming  
changes in the  
field.

In 1863 there were forecasts of coming and permanent changes in the Mission field. Some of the old men, who as pioneers had borne the burden and heat of the day in foundation laying, with a braveness that cannot now be conceived, were to pass for ever from the scene, and younger men

were to come upon it and enter into the fruit of their labours. These forecasts were contained in Dr. Morgan's report to the Assembly of 1863, which referred to the certain retirement of Dr. Glasgow, even then full sixty years of age, owing to the ill-health of his family, and to the probable retirement of Mr. M'Kee, also an old man, owing to the ill-health both of himself and of his family.

Dr. Glasgow  
60 years of  
age. Mr.  
M'Kee also  
aged. Both  
retire.

In 1864 and 1865 these retirements took place; Dr. Glasgow's in 1864, after twenty-four years of exceptionally toilsome, trying and telling service; Mr. M'Kee's in 1865, after twenty-three years of service patient and faithful; and of them both as devoted Missionaries the kindest and most appreciative statements were made by the Convener as the mouthpiece of the Church. And, of either of them, anything could not have been said that would have been too strong. They entered upon Mission work in India under physical, moral, and spiritual conditions which were calculated to test the strongest faith, and tax the most invigorating hope, and of which the modern Missionary knows literally nothing; and in the trial their faith did not fail, nor did their hope cease for a day.

Of the pioneer band Mr. Montgomery was the only one left in India at the end of 1865. Though he had been subject to worries and sore weaknesses of the flesh owing to climatic influences, yet he felt that, being a much younger man than either, he was able, as he was willing, for a longer period to "endure hardness

Of the pioneer  
band, Mr.  
Montgomery  
alone left in  
India.

as a good soldier of Jesus Christ," and he remained in the field to become the venerated and beloved father of the Mission—to endear himself to the younger men, and still further to the native Church, by his tenderness, his wisdom, his geniality, and his high-toned fervent piety, for thirteen more long years—a life-time, as life is measured in India!

A change had passed over the Church in relation to its Foreign work.

A change had passed over the spirit of the Church at home in relation to its Foreign Mission of such a character that in 1864 its collections and donations topped the collection lists as to amount. For that year the sum of £2,560 was reported from these sources; and from *all* sources, including a balance from 1863, the total amounted to £4,506, from which there was a balance carried forward to 1865 on the ordinary working account of £2,137. For the same year the Indian Education Fund, including a balance from 1863 of £2,311, stood at £4,105; it spent £2,928, and carried forward a balance of £1,177. Thus from these two sources of income there was an available revenue for the year of £6,665; and for use in 1865 there was a balance in hand from both of £3,254. From this stage, and earlier indeed, the Foreign Mission had ceased to be a struggling scheme of the Church.

No debt, and something to spare.

For ten years no fresh men sent out.

For ten years there had been no fresh men sent out to India. Work, as has been stated, had been going on steadily, and the schools and Church membership had been increasing at the old centres. Practically, however, the Church, as a Church, had not during that

time increased its staff in the field. Joseph Taylor had been added in 1860, but that addition had come from without.

For the succeeding ten years a different state of affairs prevailed. There was a large addition of men sent out; and there was need for them. India was recovering from the sad and disquieting effects of the Mutiny of 1857, which, happily, had never been much felt in the Western Presidency; it was rejoicing in the prospect of greater progress and political liberty under the direct reign of Queen Victoria than it had ever enjoyed under the old East India Company; it was being opened up by great lines of railways guaranteed by the State, for both commercial and strategical purposes, and which were, in some cases, shocking caste prejudices exceedingly;\* the American Civil War, by causing a failure in the supply of cotton from the Southern States, was giving an impetus to the Indian cotton trade unprecedented in the history of commerce; middle-class India, especially in Gujarat, where lay the most productive of the vast cotton-fields of the Indian Peninsula, was awaking to the momentous importance of larger business relations with Britain and with the Continent of Europe. Consequently, there was a demand for education to meet foreshadowed requirements, such as had never

A large out-go of men during the next ten years. Need for them.

India recovering from the Mutiny; old East India Company disappears; the Queen instead.

Railways,

American war: cotton; middle-class India awaking from the sleep of ages.

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\* The Brahmans of Nasick, a city about 120 miles from Bombay, utterly refused to let the Great Indian Peninsula Railway come within some miles of the town. Now the sons of those men would be glad to get a branch from the main line.

Desirous of striking out.

been known before. India was in a commercial paroxysm. The crust of custom was breaking up—broken up, indeed! A new and vigorous middle class in the community, hitherto very much unrecognised by any person or power beyond the limits of caste and village huxterdom, was emerging from the cracked crust under these fresh political and commercial conditions; was shaking off its former traditions and trammels; was realising its manhood; and, with all the eagerness of new-born desire for distinction and gain, was yearning to strike boldly out into the thousand and one gathering currents of a wider and keener life on the sides of politics, trade, and knowledge.

New order called for a new class of men.

The India of 1864 was not the India of 1840, nor that of 1854, when Mr. Moore was nominated; and the new order emerging required a new class of men—men not only faith-stirred, fervent, devoted, but men fresh from modern academic studies; men fit both to *teach* and evangelise; men fit to govern and to hold the awakened youth with whom they should come into contact, and mould them on the intellectual as well as the spiritual side of their life.\*

Dr. Morgan foresees the needs of an awaking India.

The Convener, foreseeing the coming necessity, and realising the difficulty, as he says, of "finding suitable men," asked the Directors to allow himself and the Professors to confer with the more advanced theological students and licentiates on the great

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\* Both Mr. Moore and Mr. Taylor felt this necessity. See letters relating to Ahmedabad High School in *Herald* of 1863-4.

question of a Missionary life. There was a blessing on the Conference, and in 1864 he was able to report to the Assembly that two scholarly men, of solid attainments, and right spirit, were awaiting ordination to the Indian field. These were Mr. William Dixon, M.A., and Mr. Tollerton Lutton Wells, B.A. Mr. Dixon was a native of Ballymacarret, and Mr. Wells of Lurgan. They were men of very different types of natural character. Mr. Dixon was a man of great force, fire, readiness, and of a decision that leant to the side of imperiousness. Mr. Wells was a man of equal force, but of less fire, and slower in all his movements of mind and body. Both, however, were ideal men for differing spheres in Mission life; and both were men of the most decided and ardent piety.

These brethren were ordained during the meeting of Assembly, and sailed in the end of September with Mrs. Dixon for Bombay. They landed on the 30th October, 1864, and as usual were entertained and shown round the Mission sights of the city by Dr. Wilson. The rail was not yet completed to Surat, and they proceeded thither by coasting steamer. There they were met by Mr. Montgomery, and their feeling about all that they saw and learned was one of most agreeable surprise. Mr. Dixon wrote—"I confess that I did not by any means expect to find the field so promising. I find the natives throng eagerly round the preacher." Mr. Wells also wrote—"Though I had lately read all the Missionaries' letters

Mr. Dixon and  
Mr. Wells.

Ordained  
during meeting  
of Assembly,  
1864.

The views of  
Mr. Dixon and  
Mr. Wells, in  
letters to Dr.  
Morgan.

What Mr.  
Montgomery  
did,

and your reports attentively, my idea of what was being done, and what might be done at Surat fell far short of the reality. I had no notion that such extensive and numerous Christianising schemes were in active operation. Mr. Dixon was quite surprised, too. Whilst Mr. Montgomery was examining a class of boys in the New Testament in one of the schools in the town a number of natives assembled at the door, and he turned to them, and for the space of twenty minutes arrested the attention of the whole audience, who towards the close of the address numbered fully eighty." Such were the expressed impressions of these two brethren on entering their new field of labour.

Eight days on  
camel-back.

Mr. Wells expected to have spent his apprenticeship in Ahmedabad with his townsman Mr. Moore. But, as he was to succeed to Rajkote on Mr. M'Kee's retirement, the Presbytery at its first meeting after his arrival arranged that he should go there at once, which he did.\* And, as illustrating the difficulties of transit, even at that time in India, it may be mentioned that the journey from Ahmedabad was made on a hired camel, and took eight days. Rajkote was occupied by Mr. Wells till 1869, when he removed to Ahmedabad.

Mr. Dixon's  
location : High  
School work in  
Surat.

Mr. Dixon being pre-eminently fitted for educational work, both by taste and scholarship, was appointed to the High School at Surat. This was indeed a congenial sphere. He found the school inefficient, and he at

\* Mr. Wells had studied Gujarati under Mr. Hart, Assistant Librarian of Queen's College, Belfast ; also under Dr. Glasgow ; and was able for work earlier than he would otherwise have been.

once set himself with all his energy and decision to re-organise it, with a view to make it a credit to the Mission, and a Missionary power in the city. And he succeeded in doing both.

For so far in the history of the school no monthly fees had been charged; only a fee at entrance. In consultation with Mr. Montgomery it was determined to make a monthly charge. They knew there was risk, but the risk was faced. As is known, the Hindoos have no Sabbaths; but their holidays in honour of their gods and goddesses occupy about one-fifth of the year. These holidays he determined also to curtail. He was not satisfied with the tone of the teaching—it was not Christian enough for him—and with the concurrence of Mr. Montgomery he engaged a Christian convert from Dr. Wilson's College in Bombay called Bhairamji Karsetji, whom he made head teacher in place of a Hindoo. These changes were not, in the nature of things, calculated to popularise the school, and it was with fear and trembling on the part of both the Principal and his adviser that they were adopted; but the end proved the wisdom of their action. There was not only no falling off in attendance, but after the adoption of the new order the school entered upon a fresh and upward career. Dixon's tendency to imperiousness stood him in good stead with the natives. They felt he was a strong man; and, when his strength was tempered by the suave firmness of Mr. Montgomery, they were rather a formidable pair to cope with as administrators.

Reconstruction of school methods: risk, but success. Fees; Hindoo holidays.

More thorough Christian teaching introduced.

Changes not calculated at first sight to popularise the school; did so, however.

Dixon a strong man. His strength, tempered by Montgomery's suavity, a power with the pupils.



Results given  
to Mission  
schools.

In 1866 a point in dispute between the Government of Bombay and the Mission Schools since the organisation of the Indian Education Department, was settled in favour of the latter through the firmness and impartiality of Lord Halifax, the Secretary of State for India.\* Hitherto grants in aid, or what are known as Results, had not been given to any Mission School, and as the fees were large this was a source of considerable pecuniary loss, as well as a loss of prestige as between them and the aided Government schools. Henceforth Results were to be given to all schools in which a satisfactory secular education, subject to Government inspection, was imparted, irrespective of whether any religious instruction was conveyed in them or was not. This arrangement affected not only the High School in Surat, and the one yet in germ at Ahmedabad, but it affected also the very numerous vernacular schools at all the stations in British territory within the two provinces of Kathiawar and Gujarat.† Mr. Dixon was rejoiced over this favourable decision, and predicted a good future for his school on account of it; and his prediction was not falsified by the results. He had not anticipated more than £100 for results on his first year's work, but the sum turned out to be

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\* This was Mr. Dixon's impression. But the Indian Education Commissioners' Report, 1883, shows that it was also due to the friendly attitude of the new Director of Public Instruction, Sir Alexander Grant.

† As an illustration of the gain from the extension of the Results' system to our Mission Schools it is reported that Rs. 11,818 were earned by them in 1888. With the Rupee at par this would mean £1,181 16s od. This instance is taken at random by me as the one most convenient.

£160; and in 1868, the second year of the operation of the Act of Extension, £228 was earned by his school.

There is a prevalent notion that men in the position of Mr. Dixon in our Mission do no evangelistic work. Such, however, is not the case. He itinerated in company with Mr. Montgomery at times, and at times in company with Mr. Wells; and he also did evangelistic work on occasions by himself in the neighbourhood of Surat, besides preaching statedly in the native Church. While our agents have been all pre-eminently fitted for the educational department of Missions, and have taken their turn in it when necessity required, yet they have all held strongly, and acted upon their conviction most conscientiously, that the right hand of every Mission is its direct preaching work. In this respect our Mission has been ever a model one. From its earliest days it has been a two-handed agency, and the one hand has never been used at the expense of the other. No Mission agents, not even those which profess to ignore the school department entirely, could have been more faithful to the Lord's commission; and this is sufficiently clear from the endless records of the itinerating tours taken by one and all, and the large results in direct conversions that flowed therefrom.

Just as Mr. Dixon was getting well established in the High School, his colleague, Mr. Montgomery, came home in 1865 from ill-health; and in 1867 the Church conferred upon him the high honour of

Misconception  
as to Teaching  
Missionaries.

Our Mission-  
aries all evan-  
gelists, even  
when teachers.

Our Mission a  
model one in  
this respect :  
always two-  
handed.

The honour of  
Moderator  
conferred on  
Mr. Mont-  
gomery when  
on furlough.

calling him unanimously to the position of Moderator of the General Assembly—the only time in its history when it has been presided over by a Missionary. His call to the Moderator's chair gratified the brethren in India greatly. They felt that he was worthy of the honour; and they recognised in it a graceful acknowledgment of the self-denying labours of an arm of the service of the Master which seeks few honours, and usually receives as few from circles outside the sphere of its own warfare. It so happened that his year of office was a most taxing one. The Church was just then passing through the preliminary worries, and debates, and negotiations in relation to Disestablishment and Disendowment, and the duties of 1867-1868 were neither light nor unimportant. But Mr. Montgomery's dignity, suavity, and tact bore him through the stormy perils of the time with comfort to himself and every body, and credit to his Church.

His year of  
office a taxing  
one. That of  
Disestablish-  
ment and Dis-  
endowment.

### XXIII.

A decade of  
rapid acces-  
sions to the  
Foreign staff.

From 1864 to 1874 was a decade of rapid accessions to the foreign staff. As has been seen, in 1864 there was a comfortable working balance in the treasury. That, however, would have been of little service, for money is not everything, had there not been a band of able, scholarly, and devoted men, among whom there was an increased leaning toward Mission work, in the senior college classes.

Of their number one was Mr. William Beatty, B.A., <sup>Mr. Beatty decides for India.</sup> the close college friend of William Dixon. His desire had originally been in the direction of the Jewish field, but, through the influence of his friend, God led him to India. In August, 1865, he was ordained by the Presbytery of Dromore; in October he sailed with his wife for India; and on the 11th November the two landed in Bombay.

Another of the band was Mr. George T. Rea, M.A., <sup>Mr. Rea</sup> a native of Rasharkin, who was ordained in Finvoy by the Presbytery of Magherafelt on the 17th August, 1866. Dr. Glasgow, Mr. Montgomery, and Mr. M'Kee officiated at the ordination by request of the Presbytery. Mr. Rea and Mrs. Rea arrived in India before the end of the year.

On the 5th of September, 1867, a third member of this band, Mr. William MacMordie, M.A., who had most tempting offers to remain at home, was ordained to the Indian field in Kilmore by the Presbytery of Down, and sailed for India on the 23rd of December.

A fourth member of this band was Mr. Robert Gillespie, B.A., <sup>Mr. MacMordie..</sup> a licentiate of the Presbytery of Dromore. He was ordained to the work of the Lord in India in October, 1868, and with his wife, a daughter of the Rev. Thomas Watters, of Newtownards, sailed shortly after for Bombay.

These four accessions formed an able missionary quartette. They had ability, scholarship, energy, and the spirit of devotedness—they were men of whom any Church might be proud.

Mr. Beatty goes to Gogho.

The Indian Presbytery, which always arranges for the stationing of men, sent Mr. Beatty to Gogho, where he began his Mission experiences, under the direction of Mr. Wallace, who shortly after went to Surat to take the place of Mr. Montgomery then on furlough.

Character of Gogho as a station.

Gogho from the first was an unfruitful field ; and when, after years of patient, prayerful toil, conversions did come, it never appeared to the outward eye as at all a successful station, owing to the fluctuations and movements to and fro of its Christian element.

Thirty baptisms at Gogho ; but none remained to found a Church.

Thirty baptisms had taken place in connection with its Mission, but not one of the converts remained to form the nucleus of a Christian Church. It was the station to which Mr. Wallace had devoted the best years of his zealous saintly life, and the one of all others which he seemed best to like. Once and again it was proposed to close it, and his opposition to its abandonment was what saved it from that unhappy fate. In his strong desire to localise and root Christianity, he had at this time gathered round him a congregation of nine converts who were deeply attached to him personally, and all of whom, save the Catechist and a clerk in a Government office, migrated to other centres after he left for Surat.

Best years of the life of Mr. Wallace devoted to it.

The strong desire of Mr. Wallace to root Christianity at Gogho a failure.

Migration : Mr. Beatty had to begin with no native Church.

Thus Mr. Beatty had practically to begin his work with no native Church—a most depressing experience. There were, however, six schools in full working order, with 300 children in attendance. Three of these schools were on native territory, and reaped no advan-

tage from Government grants-in-aid, which was a great drawback to their efficiency.

Gogho is an illustration of a state of things not by any means uncommon in India. When men and families become converted they cease to keep in touch with their heathen friends. In fact, they cannot, and be spiritually safe. Friendship, in the home sense, means practically in India the continuance of heathen ways, or there can be no good fellowship ; and that means in the end moral hurt, if not indeed apostacy and spiritual ruin. In truth, the native Christian, having broken caste, and cut himself off from all that is locally nearest and dearest to him, is more at home away from his own gām, or village, than in it. This is not understood by the members of churches at home ; and when they hear of so many conversions at stations here and there for years, and look up the statistics, they find what they expected to be a visible Church an almost invisible quantity. This has been the case at more than one of our stations as well as at Gogho. That it should be so is inevitable. Converted Romanists emigrate from Ireland. Their home environment is painful, and worse than painful. In India the social pressure is intensely more severe ; and relief, even safety, from it has to be oftentimes sought in migration.

Gogho an illustration of a common state of things in India.

To localise Christianity, and render it a permanent quantity and power in each district, has been one of the chiefest efforts of our Mission ; and by means of colonies it has accomplished perhaps more in that

direction than almost any other Mission in India—more than any, it may be said confidently, having respect to its age, its strength, and pecuniary resources.

Why should  
our Church  
become a land-  
lord in India?

We have often heard friendly, but captious, people put the question in relation to these colonies on land acquired by the Mission:—Why should our Church become a landlord in India? Well, certainly it seems peculiar; but then very many good and necessary things seem peculiar—but peculiar only to those who are not fully informed\* as to all the local circumstances and conditions out of which the necessity for them arises. If churches for converts, and schools for the Christian young, were as thickly planted in Gujarat and Kathiawar as in Ulster, there would be no need for colonies. But a family of six is converted in a village, say, twenty or thirty miles from a station. What are its members to do? They all need instruction in Christian doctrine. They all sadly stand in need of Christian example. The children need secular education. The Missionary cannot be their teacher, nor can the Catechist, save at long intervals. The Hindoo village school is a source of mental and moral corruption to the children, if it be open to them at all; and it is not likely that it will be open. The family feels the severe pressure. Migration is useless, save to some Christian centre; for wherever its members go among

Colonies a  
necessity.

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\* The misfortune in relation to the management of Indian Missions by home administrators is that the majority of them are utterly ignorant of all local circumstances and surroundings.

Hindoos they are out-castes, and shunned. The carpenter and mason cannot get work in another village if it fails him in his own, as the home artisan can. His baptism is a brand upon him that shuts him out practically from bread-earning work over all India. The sons cannot get wives ; the daughters cannot get husbands. No one will give to them in marriage. To Britons this may seem a slight privation : to a Hindoo it is a terrible social privation. To a Hindoo *girl* it is worse than death. Every respectable woman in India is married. To be unmarried is to be considered morally and socially disreputable. To be a native Christian *spinster* in a land where spinsterhood is unknown, and whose language has no modest word for the condition, is to be a butt for the jibes, and sneers, and filthy taunts of all the women of a village, at the well, in the bazaars, in the fields, and on the road. For a native Christian girl, with a mind and heart still in comparative darkness, and saturated with the living traditions of her people, to be obliged to face a long life in the midst of a Hindoo community without the possibility of her ever becoming married, like her sisters still in caste and social esteem, is to tempt her to curse the day her father was converted, and turn from Christianity in disgust—and naturally so from her standpoint. Besides, there are Christian mothers needed, and these can never be brought up in isolated Christian families in Hindoo villages where there is no Church, and no Sabbath school, and only debauching heathen surroundings and society.

The industrial difficulty.

The marriage difficulty : no spinsters in India.



The colony solves all the difficulties.

Now, the Christian colony solves all the problems involved in such a case. It absolutely prevents the possibility of the re-absorption into Hindooism of the young of isolated families; it delivers all from corrupting influences; it provides Christian husbands and wives; it affords opportunity for the enjoyment of Christian ordinances and fellowship; it affords honourable means of subsistence—for all over India nothing is so honourable, save for Brahmans, as agriculture; it provides a nursery for the future; it gathers together scattered individuals; and it utterly puts an end to the sad evil of native Christian vagabondage. And the solution of such problems as these in this way has been a blessing to tens of thousands over India. The question of their solution was, therefore, a duty which no Church in the position of ours with *rural* Missions, could, either in loyalty to the King and Head of the Church, or in justice to the converts, venture to shirk.

Mr. Beatty's efforts to root a Christian Church at Gogho.

The difficulties that had to be faced in Gogho by Mr. Wallace and others, stirred up Mr. Beatty to bring about a different state of things; and during an occupancy of the station extending to no less than a term of twelve years, he devoted his efforts to the one end of rooting a Christian Church in the neighbourhood of Gogho, that it might be a light in a dark place; and he succeeded.

Means: the Christian Colony.

The means adopted by Mr. Beatty was the Christian colony. Through the influence of Mr. Wallace, a tract of land eleven miles south-west of Gogho had

been secured from the Bombay Government prior to his leaving for home on furlough in 1871.\* When the planting of the colony was determined on, the question of a name came to the front. The name of Wallace was known and respected by every native over all the district, and Mr. Beatty proposed to the Presbytery that his new settlement should be called Wallacepur, or Wallacetown. The Presbytery consented to the name, and from 1871, the year of its foundation, *Wallacepur* appears as one of our stations.

Colony named Wallacepur in honour of Mr. Wallace.

The cost of equipment for farming, as in the case of Shahawadi, was borne without expense to the Directors at home. Houses for converts, a church, a small dwelling house, a dharmasala, or rest-house for travellers, were erected; wells were sunk, and a tank was built, and all out of the profits accruing from the land. And now Wallacepur has its few native Christians settled upon little farms, its native evangelist, its Sabbath schools, its prayer meetings, its day schools, and regular village governing machinery in full operation as at Shahawadi.

Colony equipped without cost to the Directors at home.

It is easy to write all this, and easier to read it when printed, but the organisation of such a colony costs an amount of thought, toil, and money which exceeds all Western conception. For instance, a well

The tear and wear and cost of such work.

Cost of well, and method of well sinking.

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\* In addition to the Wallacepur property there are about 67 acres outside the city walls. Mr. Beatty was offered Rs. 5,000 (£500) of rent annually for the Wallacepur land by heathen cultivators, guaranteed. This property cost the Board *nothing*, and is in perpetuity.—*Statement by Mr. Rea.*

will cost in Gujarat as much as £90 or £100 if it be a serviceable and durable one.\* Wells are built in rings of strong masonry from the top. When the top ring is built, a circular excavation is made underneath it, and it is allowed to sink down to the depth of the excavation and settle. Then a second ring and a second excavation, and a second sinking and settling, and so on to the depth of ninety or one hundred feet.† The tank, too, without which no village can live, is a troublesome and expensive affair. It requires to be carefully excavated and puddled on the four sides; then faced with flights of hewn stone steps to the depth of at least twenty feet. But what of all the worry and the cost if they serve the high end of the interests of Christianity in a heathen land!

The Tank.

Colonies and villages require constant care: not all smiling times.

It must not be supposed that colonies are nothing but sources of happiness, and villages abodes of bliss only, when founded. They require constant care and watchfulness on the part of the resident Missionary. Native Christians are like other Christians, with their weaknesses, and many among them with their childishnesses. They have their bad harvests and their good ones; their times of sunshine and of shadow; their periods of sickness and of health; their bickerings and their worries; and they look for the same sympathy and help from the Missionaries that home

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\* I find that one well belonging to Walji cost as much as £250.

† In Kathiawar wells, owing to the nature of the soil, which is rocky, can be sunk and built for £20 or £30 each. One is needed on each farm.

congregations look for from their pastors, and they receive them. It is not all smiling times in the native Christian colony. But, notwithstanding faults, there is as much brightness, as fervent a spirit of piety and devotion as in the West, and more, considering their early training, and the fewness of their privileges and opportunities.

The first station to which the Presbytery appointed Mr. Rea was Borsad. For five months he had the advantage of the companionship and help of Mr. Taylor, who went at the expiration of that time to Ahmedabad. During Mr. Taylor's stay, the services in the native church were taken by him, and on his departure, until Mr. Rea was sufficiently master of the language, by Walji Bechar, and others.

Borsad Mr. Rea's first station.

At the period of Mr. Rea's taking charge of Borsad in 1867 it was in a weak state, owing to the migration of some of its strongest and best elements to Shahawadi, and he began to bend all his energies to the work of bringing it up to a higher level of strength. In this work he was nobly supported by Mrs. Rea, who ungrudgingly devoted her attention and fresh energies to the women and girls of the station with good effect. Both their hearts were encouraged as they went on their lonely way in Borsad by not unfrequent conversions, the records of which are pleasant and encouraging reading as they occur in Mr. Rea's letters.

Borsad weakened by migration to Shahawadi.

Mr. Rea bends himself to bringing up its strength.

Encouraged by conversions.

But he did not confine himself to Borsad. He struck out to *Anand*, a considerable town, lying about

Struck out to Anand.

twelve miles north-east of Borsad, and practically began what has long since developed into one of our finest and most fruitful centres of Dherd work.

Petitioned by  
Dherds to  
open a school  
at Anand.

After his attention had been turned for a little to this town, he was petitioned by the Dherds to open a school in it for the benefit of their children, with the promise that they should be permitted to receive full Christian instruction without restrictions of any sort. Mr. Rea was not just sure of their sincerity, but he tested it by the infallible criterion of money, and found that they were in dead earnest. He proposed

Proves their  
sincerity by  
the money  
test : £25  
raised at once.

to them that they should open a subscription list among themselves towards the erection of the school building. On the spot he produced his paper, and they at once contributed £25—for such people an enormous sum. In recognition of their manly action, Mr. Rea forthwith pitched a tent at the village, opened a provisional school in a little room, and had a most encouraging attendance to begin with. Until the Monsoon the teachers lived in this tent; but when the rains came, life in the tent was impossible, and so great and deep-seated was the prejudice among the caste folk in the town against men who had dealings with Dherds, that money could not purchase a shelter for Mr. Rea's teachers. There was no help for it, then, but to lodge them in the school room till the return of the dry season.

Provisional  
school opened.

Caste preju-  
dices in the  
town against  
the teachers.

Friends in  
India show  
their approval

This is one illustration out of many of how we were guided into that educational work in India, which

some good people, who are more earnest than well-informed about the necessities of the Mission situation in India, bemoan so terribly in the present day. And to show that the drift into it was the right thing in this instance, it needs only to be stated that friends in India who knew all the circumstances, and the condition of the Dherds, showed their approval by contributing £66 10s. In a very short time the schoolhouse, with two rooms for teacher's residence, was completed at a cost of about £150; and of that sum hardly a penny came out of the coffers of the Mission.

of Mr. Rea's action by contributing £66 10s.

Schoolhouse built free of cost to the Directors.

Had Mr. Rea, in accordance with some modern views of conducting Missions, turned a deaf ear to the request of the Dherds of Anand for a school for their ignorant children, the door would, humanly speaking, have been shut against all Christian effort for a long time, and our present Christian church would likely not have been yet organised there.

And now we come upon quite a new development of our operations in the history of our Mission — *orphanages*; and with that development the work of Mr. Rea at Borsad was intimately associated.

New development : orphanages.

There had always been asylums for orphans at all the stations of the Mission. Those taken over by the Missionaries were boarded-out among Christian families; but it was found that the system of boarding out did not by any means work so successfully in India as it worked at home, and it occurred to the

Boarding-out not a success in India.

active philanthropic brain and heart of Mr. Dixon that there should be central institutions at Surat and at Ahmedabad or Shahawadi, in which the children could be nurtured more carefully both upon their mental and spiritual sides, than it was *possible* for them to be nurtured in the homes of the native Christians, who themselves were more in need of instruction than qualified to be instructors.

The occasion  
of decided  
action : (1) A  
cargo of slaves.

About this time a slaver, captured in African waters, having on board a cargo of negroes and negresses, was brought into Bombay harbour by one of Her Majesty's ships of war. Advertisements from those in authority, asking philanthropically-disposed persons to take the children off their hands, and bring them up as Christians, were inserted in the Bombay papers. Mr. Montgomery\* and Mr. Dixon, in their large-heartedness, agreed to take ten of each sex. These twenty negroes and negresses were, as an *interim* arrangement, located under the care of Mrs. Dixon at Surat.

(2) Famine in  
Marwar.

For some time a famine had been raging in Rajputana, in a country called Marwar, lying on the northern border of Gujarat. Thousands of children were orphaned and famishing. Information was sent to the Bombay Press, almost contemporaneously with the foregoing event, about these starving children. A letter also came to Mr. Rea at Borsad, stating that

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\* Mr. Montgomery had just recently returned from furlough, and Mrs. Montgomery was in Ireland.

there were 200 of them living on grass and leaves about Deesa and Neemach, and requesting him, as a Missionary of the Cross, to take charge of a number of them.\* As was his duty under the circumstances, he consented, after communicating with the brethren at Surat, to provide for a few, and put a letter in the local papers asking help. In response to his appeal, money came pouring in rapidly from Christians and natives in India, and £68 came also from Ireland through Mrs. John Kinghan and the late Dr. T. Y. Killen. This contingent from Marwar, worn down and diseased, were for the time located at Borsad under the care of Mrs. Rea.

He asks help :  
Money comes  
pouring in  
from Euro-  
peans and  
natives.

Here, then, was the material for orphanages, and the matter was taken up by the Presbytery at its annual meeting at the close of 1868. It unanimously resolved to organise two Homes for children—one at Surat, and the other at Shahawadi, and to withdraw into them the eight children boarding-out at the other stations. Of this scheme Mr. Dixon was made Secretary, and Mr. Montgomery Treasurer.

Presbytery in  
1868 resolve  
to organise  
two Orphan  
Homes.

In November, 1869, Mr. Dixon sent to Dr. Morgan a short, crisp, clear, combined apologetic and appeal,

Mr. Dixon  
pleads through  
a circular for  
the Homes in  
Ireland : states  
his case thus.

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\* Applications of this kind to Missionaries are not uncommon in India under such circumstances. My friend, the Rev. J. S. Beaumont, M.A., of the Free Church Mission, Poona, went to Sholapur, a city in the Deccan, to select a few for his orphanage from some thousand starving orphans after the famine of 1876-77-78. I went with him to the Government famine camp, where we saw 5,000 human beings so wasted by starvation, and so diseased, that it was impossible even to look at them. We had to turn away our faces from them.



for circulation at home. He told the Convener that the Presbytery's reason for taking the step which they had done, without full consultation with the Directors, was that they might relieve them from all anxiety in relation to a fresh undertaking, when their hands were full with disestablishment and disendowment concerns, and with the High School affair at Ahmedabad ; that, following the example of the Free Church of Scotland, they hoped to raise £250 a year through a committee of ladies in Ireland, without drawing at all on the Directors for funds ; that the Homes would be refuges for waifs, who, when trained from infancy in a knowledge of Christian truth, would adorn by their walk and conversation the Gospel of Christ much more truly than those who had been gathered into the Church in maturer years ; that the provision of well-trained wives for their young converts was a most material consideration with the Mission, and that this end would be admirably accomplished by the orphanages ; and that about £600 had been contributed in India toward building expenses, of which at least £100 had been given by Parsis and Hindoos.

£600 contributed in India.

Result of Mr. Dixon's appeal.

The result of this statement of Mr. Dixon, and of other efforts, was that funds were soon in hand to meet the necessities of the situation. It was not, however, until 1872 that a suitable building most unexpectedly turned up in Surat. The site was in every way most convenient, as it adjoined the Mission

In 1872 a suitable building turned up ;

House. The cost of it was about £400, and there were funds in hand almost sufficient to meet the payment for it. Ashaibai was placed at the head of it until other arrangements could be made, and twenty-nine girls were transferred to its shelter. The total on the orphan roll at this time was seventy-nine. Of this number, forty-one were boys who were at Shahawadi. The remaining girls were under the care of the Missionaries' wives at Borsad and elsewhere.

twenty-nine  
girls trans-  
ferred to it.

Forty-one boys  
at Shahawadi.

From the outset the Home in Surat was made not only distinctly Christian and educational, but industrial. The girls were made to do their own grinding, cooking, house work, and sewing. No idling was allowed. Every inmate was trained to strict habits of industry and household management. Since its founding, the reputation of the Orphanage has been so good that there has never been the slightest difficulty—and where the difficulty exists in native Christian Homes for girls it is a sad one indeed—of getting husbands for the young women almost as soon as they come of age to marry. The demand from thrifty and approved young men has not unfrequently been in excess of the supply. It must be stated, however, that no promiscuous mingling of the sexes is allowed either inside or outside the Home—in other words, there is no “courting.” The inmates are strictly guarded in that respect by a law as inflexible as that of the Medes and Persians. When a young man satisfies the wife of the Missionary in charge that he is worthy

Home at Surat  
industrial.

The character  
of the  
orphanage so  
high that no  
difficulty in  
getting girls  
married.

No “courting”  
allowed.

of one of her girls, he is permitted, if he desires it, to see all the girls in church, or under her eye in the sitting-room, that he may make his choice. If the girl of his choice in turn chooses him, the affair is forthwith settled, and the marriage is not delayed.

The third of the four brethren mentioned some pages earlier was Mr. MacMordie. His designation was Ahmedabad, where Mr. Taylor was in charge. He was most admirably qualified by aptitude, and equipped by special scholastic acquirements, for the educational work demanded there. The English Institute, which shall henceforth be called the High School, had been struggling for existence from its opening. From this time, however, like Surat under Dixon, it was to gather strength, and become a source of power and influence under its new Principal. Mr. MacMordie gave himself to his work in thorough earnest, with the result that between December, 1867, and April, 1868, the attendance, as reported by Mr. Taylor in a letter of 9th April, had risen from 100 to 210 daily. In the month of March, 1869, Mr. MacMordie got sole charge, Mr. Taylor having been obliged to take furlough to England on account of his health.

Up till 1868 the school had not been placed under Government supervision, and had obtained no grant in aid. With the advent of Mr. MacMordie an application for inspection and results was forwarded to the Director of Public Instruction, and the High School,

Mr.  
MacMordie  
goes to Ahme-  
dabad.

Becomes  
Principal of  
the English  
Institution :  
raises its  
character.

The Institution  
comes under  
Government  
control.

with two vernacular schools, was registered in accordance with this application. In April, 1869, the Bible was introduced, as at Surat, and read and examined upon as a part of each day's class work. At first there was much opposition, but it did not assume a serious form, and in the end subsided. Besides, the school was opened every morning by the Principal with prayer. In addition to his school work, Mr. MacMordie, during the winter months of 1869 and 1870, gave fortnightly lectures to English-speaking natives, of whom there were a large number in Ahmedabad. These lectures, which bore on religious subjects, he was asked to continue ; and thus, as he says, he was "seeking to work among all classes, learned and unlearned, looking to the Lord to bless His own truth."

Bible introduced.

Opposition at first.

Mr. MacMordie lectures to educated natives.

Mr. Wells left Rajkote in 1869, and took the place of Mr. Taylor at Ahmedabad. The vernacular work fell entirely to him at this stage, and he not only took charge of the Shahawadi services on the Sabbath, but held a Gujarati service for Hindoos in the High School, the attendance at which was very fluctuating, and not at all encouraging. Work at Shahawadi was, however, most encouraging. The vernacular day school had an attendance of fifty-two Christian children. The Lord's Day was strictly observed. Mr. Wells himself superintended the Sabbath school, at which ninety young people attended. The congregation numbered well nigh two hundred ; and there was a Communion roll in average proportion to the adults.

Mr. Wells comes to Ahmedabad from Rajkote.

Work at Shahawadi most encouraging.

For so far, no Mission premises at Ahmedabad.

As yet the station was without any Mission buildings, and all work was carried on in rented premises, which were both expensive and inconvenient. The Directors, before Mr. Taylor left, instructed him to look out for suitable premises to purchase, and voted £2,000 for this purpose from the Indian Education Fund. Save in the cantonment or camp, if there be such, in native cities, few, if any, houses suitable or unsuitable for European residences and work, can be had to buy. None such are built, in fact. So there was no help for it but to try for a site, and look in the face the erection of the needed premises.

No premises to buy.

Building site obtained in 1869 : not available till 1872.

After some delay and opposition, a building site, deemed in every way suitable, was obtained from Government on a fairly open space in the city. This was in 1869, but nothing further was done until 1872, when, on the urgent representation of Mr. Montgomery, the grant of £2,000 was increased by the Directors to £4,000, the increase being taken, as the original grant had been, out of the Indian Education Fund. Arrangements were forthwith made for commencing the erection of a High School and residence for the superintending Missionary.

Half cost borne by Government for school and superintendent's residence.

Under Lord Canning's Act of 1860, all educational establishments in India, and buildings in the interest of such establishments, were entitled to have half the actual cost of site, brick, mortar, and wood work, borne by the Government in India. The High School at Ahmedabad, with residence for superintending

Missionary, came under the operation of this Act, and benefited by it to such an extent that the Mission was able to erect a High School building, and ultimately a residence.

During the erection of the High School Mr. Gillespie was the companion of Mr. MacMordie, but a fair share of the superintendence of the work, in addition to his duties as Principal, fell upon the latter. Mr. Gillespie had the weight of all the vernacular work in the city on his shoulders, with the pastoral care of the increasing congregation of Shahawadi, and the Scripture teaching both in the High and vernacular schools as well. The tear and wear of heavy school duties, so told upon the health of Mr. MacMordie, that in the end of 1874 he was peremptorily ordered furlough by his medical adviser, and he and Mrs. MacMordie left before the close of the year for Ireland, exceedingly to his regret, as he had greatly desired the privilege of taking his pupils into the new premises, to the erection of which he had so anxiously and assiduously seen from their commencement.

Mr. MacMordie ordered home on sick leave.

The buildings were not completed and ready for occupation till May, 1875; and on the close of the midsummer vacation in that year the migration from the old rented premises took place, much to the comfort both of scholars and teachers, and to the advantage of the cause of Mission education.\*

New school buildings occupied, 1875.

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\* In September, a few months after occupation, the High School buildings ran risk of being destroyed by a flood in the Sabarmati. Though on an elevation, they were surrounded for four days by five

As yet there was no Mission houses at the station. The Missionaries were living in hired ones, and were not by any means well accommodated.

The year 1868 saw another accession to the ranks of our Indian workers. The fourth of the band already referred to was the Rev. Robert Gillespie, who, in company with the Rev. Robert Montgomery, started, *via* Paris and Marseilles for Bombay, about the 1st of November. The Mission party, who were terribly battered and almost lost in a fierce storm crossing the channel (having had to put back and wait two days for fair weather), were met at Paris by Mr. William Crawford and Mrs. Crawford, then residents in the French capital, and entertained and cheered by them, as Mr. Montgomery writes, until they started for the great Mediterranean port.\* Marseilles was left on the 20th, and Bombay reached on the 28th November, and all proceeded to Surat.

Mr. Gillespie goes out in November, 1868, with Mr. Montgomery.

Rajkote: Mr. Gillespie's first Station.

The station assigned to Mr. Gillespie was the old station of Rajkote, where he replaced Mr. Wells, who left, as has been already stated, early in the year for Ahmedabad, to replace, in turn, Mr. Taylor, on sick leave in Ireland. Perhaps no new Missionary had a more trying experience than Mr. Gillespie. There is

Mr. Gillespie's position very trying: a resourceful man.

feet of water. The massive railway bridge, and one over the river from the city, the pride of engineers, were swept down the torrent. 4,000 houses were destroyed, and 20,000 people left homeless. It was the greatest flood in the Sabarmati for 100 years. Mr. Shillidy's letter, 30th September, 1875.

\* Mr. Crawford's father, as stated earlier, was once a Missionary in India, and Mrs. Crawford, a daughter of Dr. Glasgow, was borne in Kathiawar. Hence their interest in the outgoing Mission party.

usually a senior at a station with a junior for at least a year, until the language is mastered, and experience of methods gained ; but he had been only three weeks in Rajkote, when he was placed in sole charge. Mr. Gillespie, ever a resourceful man, managed to get along with reasonable comfort and success, as he had a very faithful and able Catechist, a fruit of our own Mission, who kept up all the services both in the bazaar and on the Sabbath. At Rajkote there was nothing new to originate or do. The work was routine, and for the present we take leave of Mr. Gillespie, to meet him on the eastern side of the Gulf of Cambay within a year or two, when he had a stirring enough time between brick and mortar and heavy pastoral work.

## XXIV.

In the order of events we have reached 1871. The foregoing chapters bring us down almost all round to that date, and in some instances three years later. No increase to the staff took place till 1874 ; and before passing on to speak of the accessions of that time, some by-eddies and cross currents that had to be overlooked in their proper places, as the broad current of events was followed, must now have full notice.

Sad to say, the death of Mr. Dixon, in the full tide of his youthful vigour, and in the powerful and growing momentum of his usefulness, is that which first claims our attention. The story of his brief illness

By-events from  
1871.

Death of Mr.  
Dixon.



and closing hours is told with deep and tender sadness and touching pathos by the Father of the Mission, Mr. Montgomery, in a letter to Dr. Morgan. On the 12th of November, 1871, he was overtaken by Gujarat Fever. that scourge of scourges, Gujarat fever. From the first the brain was involved, and despite all that skill and care could accomplish, symptoms of effusion spoke to those around his bed of coming danger to his life. On Friday he became delirious, and the delirium increased during the night. At half-past two on Saturday morning Mr. Montgomery went into the sick room to relieve Mrs. Dixon, that she might have a few hours rest. At dawn she returned. He was then quite conscious, and asked her to read to him the 103rd Psalm, which he said exactly expressed his feelings. After this he engaged in prayer with great fervour and beauty of expression, asking, especially, to be made like Christ. For a time through the day the worst symptoms abated, but in the evening they returned, and at half-past eleven on the night of Saturday, the 18th November, "the loving, Christ-like spirit passed gently away."

No death for thirty years.

For thirty years there had been no breach by death in the ranks of our Mission. Now, at the expiration of that time, there was a second death, and a second widow.

Hurried burial in India.

In that land of fierce heat the period of mourning is imperatively short. It is necessary that the dead be hastened to their narrow house with a rapidity that

shocks, until familiarity hardens. The evening sun lights up the pale, dying face : the sun of the next evening lights up the lap of earth that conceals that face from mortal eye for ever. Dixon was carried to his last resting place on the Sabbath evening.

Mr. Montgomery says—"His removal is a terrible loss to me and to the Mission. He was an able, faithful, and devoted Missionary. He was held in high estimation by all as an accomplished scholar, and a highly gifted and respected public man. The regrets on account of his death are not confined to Surat, or to our own Mission, but are felt and expressed over the whole Presidency." As the loss was realised in India, so was it realised at home. The Church felt and acknowledged that God, in His all-wise Providence, had stricken it at a point of strength—for in the highest and best sense Mr. Dixon was, mentally, morally, and spiritually, a strong man and Missionary. And the event was all the more sad from the fact that Mr. Dixon was just preparing to return home on his first furlough.

Mr.  
Montgomery's  
opinion of Mr.  
Dixon.

It seems strange that the year of the second death in our Mission should synchronise with that of the withdrawal of its organiser Dr. Morgan, practically from the labour, or at least from the responsibility, of its maintenance and direction. There had been many difficulties to contend with, both as to money and men. These, however, did not arise from the thinning of the ranks of his staff of picked agents by death. Had death,

Retirement of  
Dr. Morgan  
from  
Convenership.

and permanently-disabling sickness, dealt with the men under his control in Kathiawar and Gujarat, as they dealt with those of the London Missionary Society in the latter province during the same period, he would have had difficulty in keeping the Mission going. God mercifully spared him, as a Convener with a very limited field to recruit from, trouble from that cause.

At the Assembly of 1871 he asked leave to resign his Convenership. The Church would not for a moment hear of his absolute resignation. It knew that the burden of years and work was beginning to press heavily upon him ; but it could not think of its Foreign Mission, "his own child," being without the directing heart and hand of its father while he was in the flesh to think for it, and work for it. Foreseeing, no doubt, that he would be asked to take a colleague, he had, with his customary wisdom, a colleague looked out, able to conserve every interest dear to his heart, and fitted by a special knowledge, a glowing, faith-inspired enthusiasm, and an unwearying and unselfish activity, to promote the cause of the Mission which he had founded, and which for a life-time he had faithfully and lovingly fostered. His selection in advance was the Rev. William Fleming Stevenson, M.A., Minister of Christ Church, Rathgar ; and in due order the appointment of Mr. Stevenson as his colleague in the Convenership was moved by Professor Wallace, and seconded by Dr. Richard Smyth. The resolution was passed not only

with one voice, but with one heart ; for in addition to the circumstance that the House had confidence in the recommendation of the venerable minister of Fisherwick Place, it had come to know and love his friend and choice, Mr. Stevenson. The position was accepted by Mr. Stevenson gracefully and graciously as it was offered ; and both Dr. Morgan and the Assembly were satisfied.

From this period Dr. Morgan really ceases from all connection with the Foreign Mission, save as an adviser and silent helper. And as we part from him—having lived with him, so to speak, in the records of the Mission, public and private, for more than thirty years ; having seen him as a man of forward action, and observed him as a man of faith and prayer ; having come into almost daily contact with his seemingly omniscient prudence, and felt the silent force of his quiet but energetic organising persistence—the predominating feeling is one of regret that no words can accurately convey any true conception of all that he was as an organiser, and of all that he did as a worker, in relation to our Foreign Mission. To him it owed, humanly speaking, its origin, at a period when faith in work among the heathen was weak, or hardly had an existence at all ; to him it owed its position amid the prolific birth of more popular schemes within the Church ; to him it owed safe management through ten thousand difficulties which beset and threatened it, and of which the outside

A word at  
parting from  
Dr. Morgan.

world knew hardly anything ; to him it owed the smoothness of its working during its formative period, for he planned for its agents with the heart of a father, and managed them and their affairs with the hand of a master ; to his wise methods it owed its agents themselves at a time when India was but ill understood in Ulster, when its savour was bad, and men were timid about venturing upon a trial of its exaggerated climatic terrors ; when even the thought of facing its life involved elements of sacrifice and self-denial, which cannot be so much as dreamed of now ! It is true that at times there was a seeming smallness and narrowness about him to the men of a growing and broadening age ; it is true that in many ways his outlook seemed provincial ; it is true that not unfrequently men were tempted to say, that to him the Church of Christ meant Presbyterianism, and the world Belfast ! But behind all this seeming narrowness and provincialism there was a noble breadth and manly sweep of Christian sympathy. Dr. Morgan's letters to the Missionaries reveal him as a man somewhat formal and official, but withal neither narrow of mind, nor contracted of heart, nor limited in outlook, and with instincts that went deeper down, and ranged wider, than many of his more noisy contemporaries whom men judged much more generously. He was beloved by the men in India. When he resigned, most gratifying resolutions of sympathy and esteem were forwarded to him by the Presbytery of Kathia-

Seemingly  
narrow : not  
really so.

Resolution of  
Indian  
Presbytery.

war and Gujarat—resolutions that were alike honourable to him and to the agents whose Mission affairs he had for so many years controlled.

He did not long survive his resignation. He died on the 5th of August, 1873—a little over two years after—at the age of 74, having been Convener for thirty-three years, and a minister for over half a century.

Dr. Morgan died 5th Aug., 1873; Convener for 33 years.

The history of the founding and growth of the Mission, which fills the previous pages, tells sufficiently the story of his abundant labours in its interest. Still it may not be unfitting to summarise comparatively the results of his work as they stood at the time of his decease.

The results of his organising and administrative work as they stood at the time of his death.

When the Irish Presbyterian Mission, under the advice of Dr. Wilson, entered Kathiawar, Christianity, as a Mission agency, was *absolutely* unknown there. In the neighbouring Gujarat there was only a weak work at Surat under the brothers Fyvie and Mr. Clarkson. There was no Mission educational agency in one or other province, either vernacular or English, save at one centre, and it was but a struggling cause. There was only a most rudimentary, and admittedly imperfect, version of the Scriptures in Gujarati; there was not a Mission house or church building; and there was almost no native Church, because there were practically no converts to form one. Christian colonies and orphanages were unknown. In truth, Christianity was an almost unheard of and invisible quantity. During his Con-

venership, and under his care, events marched rapidly onward. At the date of his death in 1873 there was scarce a village or town of importance in the entire circuit of the two great districts of country in which the Gospel had not been preached once and again, year after year, during itinerancies, and from very many of them converts had been gathered. There were five leading centres in full operation, with four subsidiary ones ;\* there were eight European agents, seven catechists, four colporteurs, several vernacular schoolmasters ; a Church six hundred strong ; two High Schools, with an attendance of considerably over three hundred ; sixteen vernacular schools, with an attendance of almost nine hundred children ; two orphanages, with about eighty children either baptised or under training for Christian baptism ; commodious and substantial church buildings and Mission buildings ; and three native Christian colonies, or villages.

Spiritual  
influence  
*versus*  
tabulation.

This summary sounds well, and represents so far faithful, honest work. But after all it means nothing compared with the unseen and subtle influence which it exercised as the work was being done. The tabulated statement shows the *bulk* of the leaven being gradually hidden in heathen society ; but the leavening done in the lump cannot be represented in figures. The true gain to the kingdom of God is not, and cannot, in any such case be set forth by numbers. It needs to be

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\* Of course the work of the devoted agents of the London Missionary Society which became ours is included in this summary of change.

seen and felt on the spot. It should never be forgotten by us that the results of the Christian dynamic cannot be "totted up." During the ministry of Jesus Christ the greatest gain to the coming order, and when that order was making most headway, was at a time when there was nothing that the statisticians of the day could have caught and fixed for the satisfaction of the commercial spirit of the period. Christ, and His work and His influence, could not have been compressed into a hard-and-fast arithmetical formula; neither can the influence of the men who to-day, among heathen peoples, labour in His name and in His spirit. The silent power of the Divine leaven has little affinity with the spiritual ledger of the Mission Director, or of the religious arithmetician. From the point of view of the "book-keepers" of His day, Christ must have been voted an utter failure.

Christian  
dynamic  
cannot be  
"totted up."

The new Convener was a man of precisely the same spirit as the old, but more intense; almost immeasurably wider in his range of culture, Christian and literary; possessed by an enthusiasm which was closely akin to inspiration; and beloved and trusted beyond conception by all.

Dr. Stevenson,  
the new  
Convener.

On the action of the Assembly coming to the knowledge of the men in India, they congratulated him, and themselves, and their cause, on his appointment. And well they might. For, no sooner did he assume control, than the interests of the Mission Church in Kathiawar and Gujarat were lifted on to a higher



His faith :  
worked by  
love.

platform, and began to live and move in a fresher and brighter atmosphere. His faith was a faith that worked by love rather than by organisation—for he was not an organiser ; and, as his predecessor had left him a well ordered Mission organisation, every member of it began to work with a heart, under the new and diviner impulse which he imparted out of his own enkindled soul. The fires of love had not only heated Dr. Stevenson ; they had set him ablaze. And thus, in turn, he not only warmed workers, but set them ablaze too. His *Life and Letters*, by Mrs. Stevenson, reveals the man at this period as he was not known fully even to Dr. Morgan ; and as we get glimpses of him in this charming book, we do not wonder that he was called to the leadership of the Foreign Mission of his Church. God Himself had been preparing for it a leader in that department of its life and labour, from the days when He brought him into living touch and sympathy with those inspiring and elevating spirits with whom he met during his student days in Germany. It is thus that God ever works. The time was ripe for the advent of another Convener. The point in the history of the Mission had just then been reached when, with safety and advantage, both to itself and the Church, it could come under the power and spell of a man of his richly endowed nature, and who had been made subject to the quickening inspirations of modern religious and academic life ; whose out-look was broad, by reason

Time ripe for  
another  
Convener.

of his acquaintance with the best literature of home and foreign churches ; whose sympathies were catholic, because of the humanising influence of travel, and friendly friction with minds and hearts moulded by other types of Christianity than his own ; and to whom the Church of Christ was *Christendom*, and, whose *world* was that vast arena, within the universal limits of which God was carrying on his conflict through Christ with heathenism in the interests of the whole human race. And now we pass on.

The all-important topic of the Convenership has led us up to the death of Dr. Morgan in August, 1873, and now we must return to the earlier date of the 21st of July of the same year, when the death of Mr. Wallace took place. As has been stated elsewhere, Mr. Wallace arrived in India in 1845, and retired in 1870. For a very long time previous to his retirement he had been struggling with incipient heart disease. Had it not been for the presence of this incurable malady he would not have so early left his beloved work in the Mission field, for he was a most devoted servant of Christ, and a warm and true friend of India. But there was no alternative for him under the circumstances. From a tender and appreciative obituary notice of him in the *Herald* of September, 1873, written by Mr. Rea, himself then home on sick leave after six months of dreadful suffering from Gujarat fever, we extract the following sentences almost at random :—" Mr. Wallace was an accom-

Death of  
Mr. Wallace.

Mr. Rea's  
obituary  
notice.

plished Missionary. He spoke Gujarati with great fluency and accuracy, and was also conversant with Hindustani and to a considerable extent, too, with Marathi and Sanskrit. He was the chief reviser of the last edition of the New Testament in Gujarati, and the author of several tracts and hymns in the native language. A Missionary of another Church, who knew him well, gave him the name of 'the saintly Wallace.' He preached the Gospel of love and peace, and he lived the Gospel he preached. We have never been acquainted with one in whom there was less to be corrected or improved, less that could be termed a fault. Live with a man and you will know him. To live and work with Mr. Wallace was to esteem him, was to *grow* in estimation of him, was to love him with a tender love." Mr. Beatty who, it may be said, *venerates* his memory as no other Missionary venerates it, among other things wrote of him :—"He was the one in whom there was no guile; the man who, during a residence of sixteen years in Gogho, had never been known to be angry, who was as kind and polite to the native children on the street, as to the gentleman who guided the helm of the neighbouring State."\*

Such was the testimony borne by brethren and fellow-labourers, and, valuable though it is, yet for the didactic purposes of Mission history there is a testi-

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\* An extract from a paper sent me at my request in 1886 from India by Mr. Beatty, which he entitled "Reminiscences," and to which I am indebted for some of the facts about Wallacepur, as well as about Mr. Montgomery.

Mr. Beatty's  
estimate of  
Mr. Wallace.

mony higher and more important still—that of non-Christians. The heathen do not read the Christian Scriptures to find out from them the gentleness and goodness of the Christ; but to every heathen the Missionary is a living epistle read of all with a keenness of scrutiny that few who have not lived among them can either understand or appreciate. Therefore it is of exceedingly great value to have non-Christian testimony, such as that, which has been given by anticipation, on page 132 by a cultured Parsi, Mr. Bhairamji Malabari, as to the benevolence, gentleness, and learning, of Mr. Wallace.\*

Another by-event of the close of this period was the appointment toward the end of 1873 of Mr. A. Clarke Houston, of Coleraine, a non-clerical agent, to the Principalship of the High School, Surat. Mr. Houston sailed in the middle of December, and, with his wife, reached his destination in January, 1874. Nothing need be said of Mr. Houston save that he was a most efficient teacher, and that he left the service of the Directors in Surat High School of his own accord for a similar, and what he deemed a better, position in the Cathedral High School, Bombay, then under the control of the Bishop of Bombay—an illustration of the course open to lay Mission agents from home of all sorts, who have nothing to bind them to a cause and a Church, when they become dissatisfied with the action of Boards, or control in the field.

Mr. A. C. Houston, of Coleraine, goes out as a lay Principal to Surat.

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\* Mr. Malabari is a Zoroastrian of great culture. The Zoroastrians are not Christians, but they do not worship idols, and they are not Polytheists.

## XXV.

Our starting point in this Chapter is 1874. Mr. Stevenson had become sole Convener, and under his control the course of the Mission was to be one both of forward and upward activity.

During the year 1873 there had been distinct spiritual stirrings among the Dherds in Gujarat, and yearnings after a fuller and higher life of the Spirit throughout the Church at home. There was in Ulster a gathering force of expectation, and a growing earnestness of prayer, which the Lord answered in His own time and in His own way.

Before speaking of the results of this expectancy and earnestness at home, we must speak of the indications of the spiritual stirrings in India, the knowledge of which God made a most important factor in touching hearts and opening purses.

During the year there had been 154 baptisms—the largest number for so far recorded within any given twelve months since the foundation of the Mission. In 1872 there had been only 32, which on the whole had not been considered discouraging. Of this increase, 109 had been at Borsad ; 22 at Surat ; 19 at Ahmedabad ; and 4 at the hitherto comparatively unfruitful station of Gogho. Thus it will be seen that every district had shared in blessing. And not only had there been blessing on evangelistic work, but on

Distinct  
spiritual  
stirrings  
among the  
Dherds in  
1873.

In 1873, 154  
baptisms.

In 1872 only  
32.

High School work. In 1872 one of Mr. Dixon's High School pupils, in Surat, was baptised. At the time of his baptism two brothers, cousins of his, also pupils of Mr. Dixon, were ready to profess Christ along with him, but were hindered by their mother. Because of her opposition there was the delay of a year. They would not, however, abide in Hindooism, and on the 22nd of June, 1873, they were together publicly received into the Church at Surat. A Parsi youth, another High School pupil of Mr. Dixon's, and who for nineteen months had been kept a close prisoner as a minor because of his intention to profess Christ, was liberated through the intervention of British authority, and at once used his liberty in the receiving of baptism at the hands of Dr. Wilson, at Poona.\*

One pupil kept a prisoner by his friends for nineteen months.

Again, as in the earliest days of the Borsad work, there was an encouraging movement among the Dherds. Many villages expressed a strong desire to have Christian work begun in them. It was impossible to comply with the requests of these villages by sending European agents; but the next best thing was done by sending native Christian teachers, who opened small schools for the children, and evangelised the adults. This was all that could be done, and it was found to work most satisfactorily.

The press and colportage too had been doing better work than usual. No fewer than 30,000 books, tracts,

Growing circulation of tracts and books.

\* Shapurji was lost to the working strength of our Mission owing to a stipulation of his friends on his liberation, that he should not be baptised in Gujarat.

and portions of Scriptures, had been sold and circulated by the colporteurs during the year ; and their itinerancy was used by these colporteurs as an opportunity for sowing broadcast the good seed of the Word.

News from India produced renewed action at home.

The news of the stirring in India, the results of which have been so briefly detailed, produced, in turn, revived action at home. Those who had been praying and expecting felt, as these encouraging facts became known, that God was opening a door for further and larger effort, and that the time for such effort had fully come.

So far no work among the women of India.

For so far there had been no organised agency in the Church for work among the women of Gujarat and Kathiawar, and no work on systematic lines had been attempted among them.

Missionaries wives always workers.

From the earliest hours of the planting of the Mission in the field the wives of the Missionaries had been engaged in noble and zealous labours among the women and girls within their reach, and in the conducting of schools and orphanages at the several centres. All such labours were, however, at best merely casual. These married ladies were not only unpaid and unthanked, but unacknowledged by the Church ; and, besides, they had other duties to attend to which necessarily hampered them in all systematic outside operations. It was therefore felt by Dr. Stevenson that a special organisation, devoted to this special sphere, must be added to the Mission

Dr. Stevenson felt that a special

service if it was to be as complete and powerful as it should be. As yet no general conviction prevailed among our people as to the necessity for such an arm of the Mission service; and the desire of the Convener was to take advantage of the awakening interest abroad to enlist the sympathy of the women of the Church on behalf of their heathen sisters, by arousing in their breasts convictions similar to those which existed in his own in relation to the necessity for a Zenana Mission. With an eye ever open to the opportuneness of seasons, and the fitness of agents, he determined in June 1873, to take advantage of this rising tide of feeling, and to avail himself of the services of two veteran Missionaries, the Rev. Dr. Murray Mitchell and the Rev. Narayan Sheshadri,\*—then present at the Irish General Assembly as Deputies from the Free Church of Scotland—whom he sent over the length and breadth of the Church addressing meetings. Their appeals produced a profound impression everywhere; the Convener's end was attained; and the result was that the Christian ladies of the Church threw themselves with a rare earnestness and enthusiasm into the work of organising what, since that time, has been known among us as the Ladies' Association.

organisation for work among the women of India necessary to complete our Mission agency.

Dr. Murray Mitchell and Dr. Sheshadri enlisted for service over the Church.

A profound impression produced.

From the day when the five Borsad stations of the London Missionary Society were adopted by us, no more important step than this had been taken in

Most important step: the women of India the greatest barrier to progress.

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\* Now Rev. Narayan Sheshadri, D.D.



connection with our work in India. Those who know that land know that the intense conservatism of the Eastern woman, based, as has already been stated, upon unspeakable ignorance, and blind unreasoning prejudice, is one of the chief barriers to all change, whether social or religious, in Indian society; and especially to the entrance of all Divine light into the family circle. The constitution of the household excludes teaching men, and thus the girls of it can never be reached by them; and if the boys should happen to be influenced in the Christian direction, through contact with the Missionary in the bazaar when he is preaching, or in the school as he teaches, the women are the first, and strongest, and most uncompromising in their opposition to everything that would change the existing order of the family life, and race religion. In the East *men* can only do *half* the work that is needed, if even so much.

The presentation of Christianity by men alone one-sided.

Besides, the presentation of Christianity to the Hindoo by men alone is defective on the social and moral sides—most important ones—and cannot be otherwise. A prime necessity to the end of the presentation of the Christian ideal is the presence in concrete form of the pure Christian woman, living and acting on the same plane of life with the man, and on terms of perfect equality in every relation, as the friend, the companion, and the helper of the Missionary. The Christian woman, too, by her gentleness, and tenderness, and unselfishness, by the whole cast

and tenor of her life indeed, presents an aspect of Christianity that is absolutely needed amid such a degraded society, and that is most attractive and instructive to native women and children.

All this was well known to the Convener, and in 1873 the Church, under his guidance, came into possession of a Ladies Association both earnest and loyal, that was henceforth to arrange for an agency, in an organised and carefully selected band of suitable Zenana workers, whose sole object would be to get free access to native homes, to native hearts, and to native minds, young and old, by acts of tenderness in the school, and in daily visitations.

Such was the origin of the Zenana Mission, and before proceeding to speak of its after developments, we must take heed to other movements, arising out of the same revived activity, which were contemporary.

Other contemporary movements.

## XXVI.

For long there had been a cry from the field for more men. There were openings on all hands, but no agents on the spot to step in and take advantage of them. Since 1868 there had been no accessions, and meantime there had been a thinning of the ranks by death. But Dr. Stevenson had not been idle, and God had been disposing the hearts of three able men, and one devoted woman, to offer themselves at the Convener's suggestion to the Board; and thus in 1874 he had a band of workers ready to sail, more

A more numerous band of workers ready to go out in 1874 than had yet gone.

Mr. Brown and Miss Brown.  
Mr. Shillidy.

Mr. Hewitt.

numerous than had ever gone out at one time before. This band included Miss Brown, the first agent of the newly-formed Ladies' Zenana Association; her brother, Mr. William Wallace Brown, M.A., who was ordained in Duncairn on the 29th September, 1874; Mr. John Shillidy, M.A., who was ordained on the 16th October in Rathfriland; the Rev. John Hewitt, M.A., LL.B., minister of Whitehouse, who was designated in his own church on the 20th October; and Mrs. Hewitt, who was to accompany her husband.

Dr. Stevenson's opinion of the band.

Writing early in 1874 of these three Missionaries to the brethren in India, Dr. Stevenson says:—"They are all offering themselves with their whole heart, and are sacrificing the certainty of high distinction and rapid advancement at home. Mr. Hewitt is a tried young minister, who will move the adoption of the Foreign Mission Report at the Assembly; Mr. Brown and Mr. Shillidy are two of the most distinguished students in our Church, and their resolution has caused no small stir." It was thus Dr. Stevenson was catering for the Foreign field, and trying to maintain the high spiritual and intellectual reputation of its staff.

Sailed in November, 1874.

The party of 1874 sailed early in November, and reached Bombay before the middle of December, whence they proceeded to Surat to await the meeting of Presbytery, which was to determine their respective spheres of labour.

Before speaking of the locations arranged by the Presbytery for these brethren, and the work done by them thereat, it is needful to state that the movement among the Dherds had naturally attracted much attention, and the necessity for churches among them being strongly realised, a special fund for that purpose had been started; that the Sabbath schools had also been interested to such an extent that they were remembering the Dherd Church Fund in the annual division of their Mission money; and that in 1875 a considerable sum was reported to the Assembly as available for this scheme. Besides the sum reported to the Assembly in June, there was the further one of £650 reported in the *Herald* for September, as promised from three friends, whose names were concealed. The erection of churches out of these sums specially contributed, was part of the work of these newly-arrived brethren for some time, and as reference will have frequently to be made to the Dherd Church Fund, hence its mention here.

Dherd movement.

Special fund for Dherd churches.

The Presbytery sent Mr. Hewitt to Borsad, where he began work with Mr. Taylor. Among the things that struck him most forcibly was the continued movement among the Dherds, the beginnings of which have been already mentioned. Writing in July, 1875, he says of this people—"There is among them a universal desire to know the truth as it is in Christ, and a great readiness to accept it. Ten years ago

Mr. Hewitt goes to Borsad.

His views of the Dherds.

there was scarcely a Dherd in this district who could read a word ; and now, with no motive in view but to know the truth, and none to teach them but those who had themselves learned a little from the Mission, there are over a thousand who can read and write, and to whom a great many of the facts and doctrines of the Christian religion are known, and by whom they are understood." In this same letter he expresses the joy that was felt by all at the success of the Dherd church building fund, and states that there were some four hundred families round about Borsad who had publicly resolved at a general meeting to join in the effort, though the earnings of each family from weaving did not amount to more than half-a-crown a week. And as an evidence of the desire of these people for houses in which to meet for worship, he instances the raising of funds by seven families in the village of Pundola to build for themselves a mud wall church, which had just been opened by Walji Bechar on the Sabbath previously to his writing.\*

The church building at Pundola.

Presbytery at this time urging congregational organisation.

At this time the Presbytery was urging upon the converts the question of congregational organisation and the election of office-bearers, and issued a pastoral on the subject. But the one thing before their minds then, and in which they were most interested, was the erection of churches, and it was felt that it would not

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\* This movement among the Dherds, though wonderfully strong for a time, did not come to so much as it once promised to do. Nevertheless it was a good thing : it broke the crust.

be prudent to press the other matter too strongly lest they should become distracted and both fall through.

The first church building attempted at any of the stations under the scheme was that at Khadarna. It was thought there would be difficulty in securing a site at a convenient place in the village, the erection being for the use of Dherds ; but on Mr. Taylor and Mr. Hewitt visiting the villagers and conferring with them, a most suitable spot, two and a half acres in extent, was secured on the village common ; and the villagers consenting were not only heathen, but Patidars, who, of all castes, are most opposed to the elevation of the Dherds ; besides, the Government, which made the grant, ordered that the Mission should be put in possession of the site free of cost, which was a saving of about £40 to the fund.

The work of arranging for and superintending the building of this church was undertaken by, or rather thrown upon, Mr. Hewitt. The erection of it was pushed on by him with great speed, for his heart and soul were in the work ; and Dr. Stevenson was able to report at the Assembly of 1876 that the first Dherd place of worship\* had been completed, and occupied by a native Christian congregation.

Mr. Brown, with Miss Brown, to whom we must now pass on, was first stationed with Mr. Montgomery at Surat where he remained, with the exception of flying

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\* This was church, and school-house, and modified bungalow, combined. The cost of it, £250, was borne by one of the three friends named on page 221. A well was also sunk.

visits to Borsad, till appointed to sole charge of that station in December, 1876. At Surat there was little that calls for special notice in connection with his work, or with that of Miss Brown. Nor, for that matter, at Borsad, as the duties of an old and well organised station are mostly routine. Withal, however, Borsad from its size and character was a difficult station to administer. It had many and complex interests, both spiritual and material, which were sufficient to tax the administrative ability of the wisest, and most patient, and most prudent of men. Though young, Mr. Brown was amply able to cope with the difficulties of his situation, and to guide its affairs with great energy and tact. Activity, patience, and prudence, combined with a deep tenderness, seemed to be the special characteristics of his gentle and cultured nature; and on quitting Borsad (we anticipate, but cannot help it) he left behind him a reputation in every way worthy of a Missionary of the cross, and a name, the memory of which will long be treasured both by Christians and heathen. In all his work he had a true help-meet in his sister, Miss Brown, who with a most resourceful head, and a loving heart, gave herself with rare earnestness and energy to her duties among the native women and girls as an agent of the Ladies' Association, and she too left behind her a name of as sweet savour as that of her brother.\*

Miss Brown.

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\* It was my good fortune to visit Mr. and Miss Brown at Borsad. I have seen most of the best stations all over India, but a finer station than Borsad I have not seen. I was especially delighted with Miss Brown as I saw her among her native girls at work.

One of the *gravest* difficulties to be overcome at such a growing settlement as Borsad is the *Industrial* one. Caste being very much trade guildism, the Christian young men as they grow up cannot be taught trades, and, if taught, will not be employed by the heathen by whom they are surrounded.\* To meet this difficulty the most effectual remedy is the *securing of more land as the colony increases, that extended agriculture may become a fresh means of livelihood*. But often land cannot be had ; and when it can, money is needed to purchase it. Again, the getting of the money is as great a trouble as the getting of the land. To meet the money difficulty, as now and again a few eligible fields came into the market, Mr. Brown unselfishly *drew upon his own purse*, and *not* upon that of the Mission. One of his chief ventures in this direction was at Brookhill, the native name of which was Kasambar, some miles from Borsad. Land was secured there, a little village and church built, settlers planted, and a well sunk, at a cost for all of over £500, which came, *never to be repaid*, almost entirely out of the pocket of Mr. Brown himself. Writing of this new station to the Convener about the time of its completion in 1881 he says—"Although the small settlement with its churches, and houses, and land, and instruments of husbandry, has taxed my resources (private) to the utmost, yet as I saw every man, woman, and child busily occupied around me, and

The industrial difficulty the gravest in our Mission.

Industrial life or death of converts.

How the life and death difficulty is sought to be met.

Money difficulty solved by Mr. Brown's own purse.

Mr. Brown's chief industrial adventure at his own cost.

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\* This applies more to *rural* Missions than to those in large cities.



earning an honest and independent livelihood, I could not but rejoice over all that God has enabled me to spend and do for the *maintenance* of His people and the advancement of His cause.”\*

As the work of Mr. Brown and his sister was confined to Borsad, and as their names will not again appear in connection with any other station, it may as well be stated here, that owing to ill-health Mr. Brown was obliged to leave India on furlough in 1882 ; and though a lengthened residence in Australia was tried as a means of restoring him to fitness for his beloved work in the foreign field, yet he was never considered able to return, and was obliged by the medical adviser of the Board finally to retire from the service of the Mission on a small pension in 1888. Miss Brown, too, retired with him in broken health ; and, in their retirement, the Mission lost two of its best and most devoted and successful agents.

And now we come to the stationing of the last of the three Missionaries of the party of 1874—the Rev. John Shillidy.

The first duty assigned to Mr. Shillidy by the Presbytery was the position of Superintendent of the High School at Ahmedabad, vacant by reason of the sick leave of Mr. MacMordie. Just on his arrival the

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\* Brookhill is a memorial name. Mr. Brown is the son of the late Rev. John Brown, minister of Magheragall. Brookhill is the name of the family residence of the Browns in that neighbourhood. After all his generosity I have heard his retiring pittance objected to by men who never gave £50, not to speak of £500, to the Mission in their lives.

Illness and  
enforced  
retirement of  
Mr. Brown.

Mr. Shillidy  
first takes  
High School  
work at  
Ahmedabad.

new building was ready for occupation, and early in 1875 he transferred the pupils to it from the old rented house. Subsequent to the appointment of Mr. Frank L. M'Afee, B.A.,\* to the Head Mastership of the school, Mr. Shillidy was transferred to Surat for a short time, as the Superintendent of the High School there. But in neither place was there scope for the exercise of those special qualities which distinguish Mr. Shillidy, and which have made him a power in the Foreign field. But he had not long to wait for a sphere which gave him ample opportunity for leaving his mark in new and well done work.

Anand sanctioned as an independent station.

It will be remembered that when Mr. Rea, also an initiator in his day, was stationed at Borsad, he built a schoolhouse at Anand in response to a request from the Dherds, thus laying the foundation of the station. From that time the cause grew and grew under the fostering care of the Borsad Missionary, until in November, 1875, the Presbytery asked the Directors to sanction it as an independent centre. This sanction was given by the Assembly of 1876, on the recommendation of the Board, and at the December meeting of Presbytery in that year Mr. Shillidy was appointed to the charge of it.

Mr. M'Afee appointed Head Master.

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\* Mr. M'Afee is a graduate of the University of Bombay. He joined the Mission with an exceptionally fine record for both teaching and organising power, earned under Mr. James MacDonald (one of the most successful Head Masters in India), Principal of the Bombay Scottish Education Society's High Schools, Byculla. He has now retired from the service of the Mission. I knew Mr. M'Afee well, and esteemed him greatly. References to his Christian usefulness abound in the *Heralds*.

Mr. Shillidy  
appointed to  
Anand.

Anand was made headquarters for the reason that it was the most central position in all the district for the Dherd work, then rapidly extending round it in the direction of the towns of Bhalaj and Nariad, which in time became sub-stations under its care.\* On Mr. Shillidy's taking charge there was not a building in connection with the Mission save the school-house for Dherds built by Mr. Rea ; and in the town itself not a house to be had for a resident Missionary into which one would have been disposed to turn one's ox. It is true that there was the nucleus of a congregation ; but there was no visible point around which, as their own, the members could rally. This visible point Mr. Shillidy had to call into existence. Such was the houseless, homeless character of the place to which he was sent. Everything had to be done ; and the Presbytery knew he was just the man to do it.

Strange to say, however, it was the sub-stations which had his first efforts directed to them, and the working machinery of which he first completed.

Nariad, a town of 28,000 inhabitants, and about twenty miles from Anand, was that at which he was earliest enabled to begin building operations. The Christian settlers had secured a little land in the district, but as the heathen were in the habit of out-bidding the Christians it was difficult to get stray

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\* Anand is a railway station, and the junction for Bhalaj and Godhra. Nariad is on the line of railway to Ahmedabad.

patches as they came here and there into the market, save at a great sacrifice, which sacrifice had sometimes to be made, as weaving, owing to the growth of steam factories in Bombay and Surat, was failing, and agriculture was the only steady source of livelihood. A site for the church was also secured at the price of £25. The plan of the church building erected\* was similar to that at Khadarna, which embraced a room for worship, a small apartment for the resident catechist, and one for the Missionary to put up in during his visits of superintendence. In the month of July, 1877, it was ready for formal opening, and, on the 15th, that ceremony took place. The services were conducted by Mr. Brown, Mr. Gillespie, and Mr. Shillidy. The attendance numbered 100 native Christians at the first service, and 150 at the second—not bad congregations. Besides, 30 candidates presented themselves for baptism; but on examination only 9 were considered sufficiently advanced in Scripture knowledge, and they alone were baptised. Plan of building similar to that at Khadarna.

Bhalaj came next in order of founding. In August, 1877, Mr. Shillidy wrote that forty-seven acres of land had been secured, and, on this, eleven Christian families had been planted. In addition to these, there were other families on little farms situated round about.† Founding of Bhalaj.

\* The cost was £350, and was borne by one friend whose name is not recorded in any document available.

† In the *Herald* for March, 1879, Mr. Shillidy reported—"We now have about 120 acres of land at Bhalaj and in the neighbourhood."

Mr. Carey, of  
Toome, bears  
cost of church.

From the forty-seven acres, two had been reserved for the church site. By November, 1878, the church was completed, and in use for worship. The cost of it—£200—was generously borne by Mr. John Carey, of Toome, in the County of Antrim; and this fact is graven on the front gable in durable stone. But £200 did not accomplish all that Mr. Shillidy wished done, and Mr. Carey with greater generosity still, allowed him to spend £50 additional, that all might be completed as Mr. Shillidy wished it to be. The Presbytery of Kathiawar and Gujarat, in recognition of this generosity, minuted thus at their meeting at Anand in December, 1878 :—"We rejoice to see such a neat and substantial building erected at Bhalaj for the worship of God, and hope that the liberality of the donor, Mr. Carey, may redound to the glory of God, and the advancement of Christian truth."

Presbytery  
thank Mr.  
Carey.

## XXVII.

Anand  
attended to.

The two sub-stations having been so well arranged for and settled, Mr. Shillidy was at liberty to attend to the needs of Anand, his own station. Nothing, however, had been lost by the delay. In February, 1878, Dr. Johnston made a most effective appeal to the children in the *Herald* and *Daybreak* on behalf of special funds for a church at Anand. In response, a sum of considerably over £300 was soon available, and the church there has come to be known as the "children's church."

Dr. Johnston's  
appeal for  
Anand church.

But, before further progress at Anand is spoken of, an event of vast importance to the Mission interest of our Church, and which meets us directly at this point, must be referred to—the visit of Dr. and Mrs. Stevenson to the field in India. From the time of Mr. Stevenson's appointment to the Convenership hints had been given, and requests made, by the brethren in India that he should visit Kathiawar and Gujarat. Gradually the desire became widespread over the Church; and at length, in 1877, the Assembly arranged, on a friend, through the Rev. George Shaw and Mr. Charles Finlay, offering to bear the expenses of the Convener and his wife throughout, that he should visit the East, to see for himself the work that the Churches were doing among the heathen, and the manner of their doing it. Consequently, on the 23rd of June, 1877, he and Mrs. Stevenson started, *via* America, for Japan and China. After visiting and carefully inspecting work in these two countries, they reached India before the end of the year, and Surat on the 15th of January, 1878. From Surat, during five weeks, they visited each of the stations, and received a splendid welcome at them all. It was arranged by Mr. Shillidy that their visit to Anand should also be the occasion of the laying of the foundation stone of the "children's church." This ceremony was performed, at the unanimous request of the Presbytery, by Mrs. Stevenson. Dr. Stevenson, in writing of this happy event, says the honour of so

Dr. Stevenson's Mission tour.

Starts with Mrs. Stevenson on 23rd June, 1877, *via* America and Japan.

Mrs. Stevenson, at the request of the Presbytery of Kathiawar,

lays the  
foundation  
stone of Anand  
church.

doing was conferred upon his wife ; but the brethren, one and all, considered that the honour had been done by her to the Mission. No matter, however, where the honour lies ; the fact remains that during the first century of Christian Mission work in India, Mrs. Stevenson was the first and only Convener's wife who ever laid the foundation stone of a native Christian Church within the bounds of the land.

Prior work.

Before the foundation stone could be laid by anybody there had to be a large amount of hard preparatory work. In connection with the station 170 acres of land, scattered about at different villages, had been obtained. Of this estate 120 acres belonged directly to the Mission ; and upon the whole estate about 40 native Christian families had been planted, and had commenced farming. Few in Ireland know what labour and weariness the state of things represented by these two facts indicates from the standpoint of the Missionary in charge. It means an amount of

The worries of  
such work.

monetary and administrative worry, and a degree of mental anxiety that practically cannot be told—for the whole is a venture, a necessary venture, if Christian Mission work is to continue under the conditions of rural life ; and a venture, too, in which not only the credit and honour of man are involved, but, in a sense, the credit and honour of Christianity itself, and dependent upon comparatively untried native Christian material.

At all events the foundation stone of the Anand

church had been "well and truly laid" in February by Mrs. Stevenson, on a site which cost £25, and 10s. per annum of rent ; and it was opened for public worship on the 20th of October following, there being no fewer than 250 native Christians present at the service—again, not a bad congregation. What a pity the Convener and Mrs. Stevenson could not have dropped in to see it.

Opened 20th  
October, 1878.

But Mr. Shillidy's work was only beginning. There is a prevailing notion that the Missionary has simply to preach, and that all his work is done when he plays the evangelist in the streets, and at the corners of a town or village. Such would be the case, and, indeed, is the case, at home ; but it is far otherwise in India. If you invite the men and women of India to Christ you must be prepared to be like Christ. If they are diseased, you must heal them as He did, and that means a medicine chest, and some medical skill, at the lowest calculation ; if they be hungry, you must feed them as He did, and that means, at any rate, rice and curry, and a place in which to cook it ; if they be ignorant, and need teaching, you must disciple them as He did, and that means a school and a school-master in our day ; if they be naked, you must clothe them, and that necessitates a store of calico, and somebody to look after its measurement and cutting up ; if they be fatherless, and ask you to become a father to them, that of necessity means an orphanage, and food, and care, and a matron of some sort or

If you invite  
men to Christ  
you must be  
prepared to be  
like Christ to  
them.



other. Here at home the evangelist is obliged to emphasise *one* side alone—the salvation side—of Christ and Christianity, for all men know the other side of His blessed and varied character and religion ; but amid the heathen you are compelled to declare an *all-round Christ*—on the one hand, the Son of God giving himself as sacrifice for sin ; and, on the other, the Son of Man, loving, tender, compassionate, feeding the hungry, healing the sick, instructing the ignorant, caring for the erring, lying in wait for the sinner. And if you have no Christ-like appliances at your station to back practically your presentation of the human sympathy of the Christ, the heathen in India say, as was once said to an empty-handed native Scripture-reader—“ *Pawan hai, pawan hai* ”—“ It is wind, it is wind.” Where the Christ in all His glorious fulness is preached in rural Missions, there will gather round the Missionary much that calls for means and machinery ; and this means and machinery no Mission can venture to despise, and at the same time hope to be permanently influential.

Mr. Shillidy's  
machinery.

Thus Mr. Shillidy, on the erecting of his church, had to provide schools, and a small orphanage, and rest house, and wells, and a Mission house for himself and his wife to live in. The provision of all these things took time and cost money, and it was not until 1883 that Anand was in a position to entitle it to be called a fully-equipped station.\*

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\* In 1879 I spent some time at Anand with Mr. and Mrs. Shillidy. Then they were living in a wretched half-native house. This they

But the last of the Dherd churches had not yet been built. For so far the Christians of Shahawadi had met for worship in the village school-house. The community had greatly increased since the founding of the settlement, and, so, had outgrown the limits of its accommodation. A special fund had been raised for this church by friends in Ireland. Mr. Gillespie had removed to Ahmedabad from Rajkote, at which station we parted from him several chapters back, and, as part of his work, had taken charge of Shahawadi. Upon him fell the responsibility of building there one of the neatest and most suitable churches in Gujarat. In the troublesome work of its erection he was ably assisted by the two Elders, Becharbhai and Ajubhai, and by the people, who furnished labour and carting freely. By the beginning of March, 1877, the church was completed, free of debt, at a cost of about £450; and on the 11th of that month it was publicly opened for worship, the services having been conducted by Mr. Montgomery and Mr. Joseph Taylor. On the occasion the congregations were crowded, many strangers from other stations having come to rejoice with the villagers on such an auspicious event as the completion of their neat church; and no fewer than 70 sat down for communion at the table of the Lord.

The last Dherd church; Mr. Gillespie at Shahawadi.

Shahawadi church opened 11th March, 1877.

occupied for more than two years, when they had to take to the church for shelter. At that time the site of the present Mission premises was a bare field. I again visited Anand in 1884, and the desert had become a pleasant place. Church, school, orphanage, cottages for natives, and the Mission bungalow were all erected, and looking bright and neat and Mission-like. I could not have imagined the change short of seeing it.

A little native  
pastor's house.

Close to the church there is a neat little native pastor's house ; and lying around it is the village graveyard, and all within a surrounding wall just as at home. The church is probably one of the neatest and most commodious structures not only in Gujarat, but at any rural station in Western India, and is seated English fashion. As one takes in the whole scene presented at Shahawadi on a Sabbath morning—the ringing bell, the villagers, men and women tidily dressed, wending their way Bibles in hand with their children in response to the call of the bell, the seniors halting for a moment at the door to *salam* to one another before they enter, a congregation of 200 seated, the pastor in the pulpit, the praise and prayer joined in so reverently and heartily by all—as one takes in all this, one's heart swells in thankfulness to God that, amid so many and great difficulties, and in despite of them, He hath wrought such marvellous things.\*

The scene at  
Shahawadi on  
a Sabbath  
morning.

Theological  
Training  
Class.

Early in 1879 Mr. Gillespie took furlough, and Mr. Beatty became superintendent. The Theological Training Class for native evangelists, which had been begun by Mr. Wallace, and continued by Mr. Wells and Mr. Gillespie, was carried on by Mr. Beatty and Mr. Taylor, and its efficiency much increased by them. The course was arranged to extend over three sessions of four months each, and to embrace the subjects of Church History, Homiletics, Hindu Controversy, Old and

A three years'  
course.

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\* In 1879 I had the privilege and pleasure of spending part of a Sabbath at Shahawadi.

New Testament Exegesis, and Pastoral Theology. The young men were brought up for training from the districts at the opening of the Monsoon, and lodged chiefly on the Mission premises. From this school, which exists still, the present native pastors and evangelists have gone forth fully equipped for their work, and others are now being trained in it for future service. It has been a great blessing to the Mission; and it is hoped that when, in an extended and more efficient form, it passes, as we trust it shortly will, into the *Stevenson College* for Native Pastors, its usefulness and power will be tenfold augmented, and so become a greater blessing still. It may be said that it is the one institution that now needs to be completed and made thorough for the perfection of the working material of the Mission.

Trust that it will shortly pass into the *Stevenson Native Pastors' College*.

The one agency that now needs to be perfected.

## XXVIII.

The threads of some contemporary events which lay outside the lines of those that have been dealt with in the previous chapter must now be picked up.

One of these is the Ladies' Zenana Association, the remarkable development of which has made it one of the most important factors in the Mission work of the Church; and as such it demands somewhat further notice than it has yet received. The first annual, or inaugural, public meeting of the Association was held on the 12th of June, 1875 in the Great James' Street Church, Londonderry. On the motion of the Rev. J. A. Smith, M.A., Cork, and the Rev. J. S. MacIntosh,

Ladies Zenana Association : inaugural meeting in Derry, June, 1875.

M.A., then of May Street, Belfast (now of Philadelphia) the chair was taken by the Moderator of Assembly, the Rev. J. L. Porter, D.D., LL.D., and the meeting was opened with prayer by the Rev. H. M. Williamson, D.D., of Fisherwick Place, Belfast. The first Report was read by Dr. Stevenson. It stated that the entire income for the year amounted to £1,201 9s. 3d., of which £751 9s. 3d. came from branch associations and auxiliaries, and £450 from two anonymous donors through the Rev. George Shaw ; that two ladies had become responsible, at their own request, for the training, outfit, passage, and probably one year's salary, of the first lady Medical Missionary ; and that branch associations had been formed through the help of the Rev. Mr. M'Kee, Rev. Mr. Rea, Rev. Mr. Wells, Rev. Mr. MacMordie, and Mrs. Dixon, at Armagh, Ballymena, Banbridge, Coleraine, Portadown, Cork, Dublin, Lisburn, Derry, Lurgan, Monaghan, Newry, and Newtownards ; and that, in addition to these, forty-nine auxiliaries had been organised and had contributed.

It will readily be admitted that, for a little over one year's effort on the part of the Ladies' Association, this was a splendid result, and though there was only one agent, Miss Brown, already spoken of, in the field, yet the prospects were sufficiently bright to justify all the speakers\* at this first meeting predicting a strong and useful future for the Ladies' Association.

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\* The speakers at this meeting in addition to those named were Revs. A. C. Murphy, M.A. D.Lit. ; Professor Wallace ; W. Park,

Time tests all things, and most of all, predictions ! How have the predictions of those speakers in Derry stood the test of fifteen years' experience ? Has time been on the side of the Ladies' Association ? These ladies were on the side of God, and on the lines of His will ; and time was with *them*, for time is ever on the side of GOD !

In proof of the success of the efforts of the Zenana Mission and the unlimited sympathy shown toward its work over the Church, it is only necessary to compare the statements in the first, and last report—that of 1889. In 1875 there were 9 life members ; in 1889 25 ; in 1875 there were barely 70 branch associations and auxiliaries ; in 1889 there were about 220 ; in 1875 there were no Sabbath-schools contributing ; in 1889 there were about 30 ; in 1875 the income from associations and auxiliaries was £751 ; in 1889 it reached £2,845 ; in 1875 it had no capital invested ; in 1889 it had over £4,000 ; in 1875 its total income from *all* sources was £1,201 ; in 1889 it amounted, it may be said, to £3,226—or equal two-thirds of the entire congregational Foreign Mission collections for that year.

Proof of  
success.

1875 and 1889  
compared.

In India the affairs of the Ladies' Association have gone on as successfully as in Ireland. Their selection

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M.A. ; W. Wright, B.A. (now Dr. Wright of the Bible Society, then our Jewish Missionary at Damascus) ; Dr. Kirkpatrick ; John S. Woodside, D.D., of Ludiana, India ; Mr. Aaron Baxter, Derry ; Mr. Alexander M'Vickar, Derry ; Rev. G. T. Rea, M.A. ; Rev. W. MacMordie, M.A. ; and Rev. T. L. Wells, M.A.

of lady agents was almost always happy ; and the happiest idea of all in connection with their work was the addition of lady Medical agents who are able to reach the women on a side that they cannot be reached by the simple Christian visitor.

At present the Ladies' Association have nominally nine agents\* at the three stations of Surat, Ahmedabad, and Borsad.

Mrs. Jacob.

In 1888 Mrs. Jacob, daughter of the late Rev. Robert Montgomery, and widow of a distinguished member of the Bombay Civil Service, gave herself in the spirit of love to the work of the Ladies' Association on her own charges, and takes her share of the labour all round in her deep devotion to the cause of the women of India. Would that there were many like her.

Zenana  
visitation.

The visiting work of the Zenana ladies is one of which much cannot be said in detail. Visitation goes on steadily throughout the year. "It is a silent factor, but it is telling on the lives of the girls in making them much superior mentally and morally to their less favoured sisters."

Anglo-  
vernacular  
School.

The teaching side of the Zenana Mission is growing daily in importance, and also in favour with the Government Education Inspector. One of the schools, called the Anglo-vernacular, the high character and great efficiency of which are chiefly due to the work of Miss

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\* Practically, through sickness, only seven.

M'Kee, has been pronounced by him to be the best of its grade in Western India.\* And the general Mission Report for 1889 states the gratifying fact that it now takes the rank of a High School, owing to the girls of the Fifth Standard—the highest—having expressed a desire to further pursue their studies, with a view to matriculating at the University of Bombay. Now a High School.

Dr. Mary MacGeorge and Miss Roberts are the medical agents of the Ladies' Association, and both have been a source of strength to the cause of Christ in their respective spheres of action. As an illustration of the dispensary work done during a year at one centre,† we quote from the report of Dr. Mary MacGeorge at Ahmedabad :—"The attendance at our Mission dispensary for the past year has been 15,482. Of this number, 484 were Brahmans and 575 Mohammedans. The number of cases of diseases peculiar to women were 560. The reading of Scripture and Christian books has been daily continued in the waiting-room. Far from exhibiting any distaste to it, the women seem to like it. I myself believe that this feature of our work is an attraction to them. Many Hindoos strongly object to their wives and Dr. Mary M'George :  
Ahmedabad  
dispensary.

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\* This school would be very much more largely attended were it not for the prominent place given in it to religious instruction. So much in advance is it of all similar schools in Surat where only secular subjects are taught, that higher fees have been offered if only the Bible lesson would not be insisted on.—Miss Stavely, in general Report, 1889.

† The dispensary at Surat was not open in 1889. Miss Roberts was on sick leave in Ireland.



daughters being brought into contact with Christianity, and no doubt our numbers would be larger were this element excluded.”\*

A most important branch of the Zenana agency is the training class for native Christian girls conducted by Miss M’Kee at Surat. This is “Miss M’Kee’s special work.”† In this class native Christian girls are trained as teachers for our schools. The fact of our Mission girls being admitted into the Government Training College at Ahmedabad was the origin of this training class.‡ This class will in the end, as it has, indeed, in part become already, be one of the chiefest factors for good in the work of the Ladies’ Association in Gujarat and Kathiawar. Christian teachers, men and women, are a great desideratum all over India. Hindoos cannot yet be dispensed with anywhere; but if they could it would be a blessing to all Mission schools.

It is thus that Zenana work goes on as an arm of the service of the Church of Christ; and when the advance of the work at home and abroad is soberly looked at, may it not well be asked, Is there not occasion for immeasurable gratitude to God in that He has enabled the Christian ladies of the Church to accomplish so much?§

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\* *General Mission Report* for 1889, pp. 92, 93, 94. Section by Dr. Mary MacGeorge.

† Ladies’ Association Report for 1889, p. 11.

‡ Miss M’Kee is at present on furlough.

§ The agents of the Ladies’ Association work under the guidance of the Presbytery in India; but they are not controlled by the Mission Board at home. The ladies manage the entire affairs of the Zenana work—agents and moneys.

## XXIX.

Now we have to deal with shadows that crossed the life of the Mission—and deep shadows too—in the death, within a little over twelve months of each other, of Mr. Hewitt and Mr. Wells.

Death of Mr.  
Hewitt.

Mr. Hewitt had exhausted himself through hard work, bad accommodation, and worse food, for months during his absences from home while superintending the building of the first Dherd church at Khadarna. Hardly had it been completed when, sad to say, severe fever attacked his enfeebled body, and he was ordered to be removed from Borsad for change of air, and especially for medical aid, which was not to be had nearer than Ahmedabad.

It was his intention to proceed to Poona, the coolest and healthiest place in Western India during the rains ; but on reaching Bombay he was not in a condition to venture on the trying journey over the Ghâts. Hotels in India are beyond the purses of sick Missionary families ; and such institutions as temporary lodgings are unknown. So Mr. Henry Conder, ever the friend of the distressed, generously placed his fine airy bungalow at Breach Candy, and his servants too, at the disposal of Mr. Hewitt and his wife ; and Dr. MacDonald, another unfailing friend of those in straits from sickness, took him medically in charge. For over a month Mr. Conder and Dr. MacDonald nursed him night and day with more than the tenderness of

Mr. Henry  
Conder places  
his house at  
Mr. Hewitt's  
disposal.

Dr.  
MacDonald  
takes him  
medically in  
charge.

brothers.\* But all their skill and care combined were of no avail. Complications set in, the quinine, which held the fever in check, had to be withdrawn, the fever gained ground, and on the 2nd of August, 1876, John Hewitt breathed his last. Next day he was buried in the Scotch section of the English Cemetery at Sewree, where a heavy slab of white marble marks the last resting-place of the pious, accomplished, and amiable Irish Presbyterian Missionary.

The sorrow at home and in India.

The news of his death was keenly felt at home. He was one of the most genial and popular of men. To know him was to love him. His college course had been a most distinguished one ; and as he had but recently given up a good congregation in the suburbs of Belfast and gone out to Gujarat from sheer love of Mission work, the blow fell all the more heavily, and the regret was all the more intense.

In the field, too, his death was realised as a sad loss. He had given unusual promise of developing into one of the finest of Missionaries, and the Presbytery in its records have borne their heartfelt testimony to the esteem in which he was held by his brethren.

Years after it was the delight of Dr. Stevenson to refer to the kindness of Mr. Conder and Dr. MacDonald in the case of Mr. Hewitt. But Mr. Hewitt was not the only Irish Missionary to whom Mr. Conder had extended his hospitality, and upon whom Dr. MacDonald

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\* See Mr. Montgomery's letters, and those of other Missionaries, in the *Heralds* of the time.

had expended his medical skill. Nor are they the only friends in Bombay to whom the Irish Presbyterian Church is indebted for acts of hospitality and generosity. For years Mr. Charles Macdonald, of Malabar Hill, was the fast friend of Mr. Montgomery, and Mrs. Macdonald, latterly, his bright and genial hostess; in any time of sickness, as in the case of Mrs. Rea, the ladies of the Irish Presbyterian Mission had always a home, if they choose, at Breach Candy, in the house of Mr. Edward Miller, whose gentle, kindly wife was like a sister to them; when Joseph Taylor was ill and needed change he had only to turn into the house of Mr. James MacDonald, brother of the Doctor, and Principal of the Scottish High School, Byculla, and Mrs. MacDonald would make him at home as she so well knew how; when Mr. Beatty, or any of the younger men, had need to be in Bombay the Mission houses of the Rev. Alexander Grieve, M.A., and Rev. B. Blake, B.D.; and Rev. Robert Scott, M.A., of the Free Church of Scotland,\* were freely available; and when *special* medical treatment was needed by some lady, Surgeon-Major Langley, a large-hearted Irishman, was ever ready, as were others, to afford it once and again without fee. Early in this history reference was made to the hospitality and Christian generosity that prevails among Europeans in India. Missionaries of all churches experience it, especially from medical men; and to

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\* Mr. Grieve is now minister of Queen's Road Church, Liverpool; Mr. Blake, of Clydebank, Glasgow; Mr. Scott is on furlough in Scotland at present.

this rule the Mission of the Irish Presbyterian Church has been no exception. Many a pound has been saved to the funds of the Mission, and many a life has been saved, by Christian ladies and gentlemen acting the part of the Good Samaritan toward the stricken and exhausted Missionary and his family.\*

Death of Mr.  
Wells.

On the 30th September, 1877—within thirteen months of the death of Mr. Hewitt—another name was added to the Mission death-roll in that of Mr. Wells, the college friend of Dixon, with whom he came out in 1864. Mr. Wells had seen service at Rajkote, his first station ; Ahmedabad in 1869, where, with Mr. Wallace, he founded the Mission Theological Training School ; Surat from 1871 to 1874, as Superintendent of the High School, when he took furlough, which extended to 1876 ; and Surat in 1876, where he died within a year of his return.

High fever and  
affection of the  
head.

The illness of Mr. Wells was brief. On the evening of the 29th, that before his death, he was walking round the garden of the Surat Mission house with Miss Forrest. He complained to her of pains in his limbs, of high fever, and of a bursting sensation in his head which obliged him to refuse quinine. Miss Forrest,

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\* Mr. Conder is now Acting Agent of the Great Indian Peninsula Railway in Bombay. He is one of a notable family in the history of the English Congregational Church. Mr. James Macdonald is still in Bombay. Duncan Macdonald, M.D., B.Sc., is Professor of Biology in Elphinstone College, Bombay, and Registrar of the University. Mr. Charles Macdonald has retired from India, and lives at Bowdon, near Manchester. These three gentlemen were members of my own Session in the Bombay Free Church. Mr. Edward Miller resides at present at Prestwich, near Manchester.

not trusting to her own skill, called in Dr. Dosabhai. About midnight she left Mr. Taylor and the doctor in the sick room. At five o'clock, just as the Sabbath morning was breaking, she sent across the compound to ask how Mr. Wells was doing. The answer came, "He is sleeping." Within half an hour a blood vessel in the brain burst, and the end came.

By a strange coincidence, the two friends who in purpose took up Mission work together; who were ordained together; who came out in the one steamer; and who rest side by side in the cemetery at Surat, were both taken to their long home on the evening of the Sabbath. Wells sleeps beside his beloved brother Dixon: but his grave is not marked by any stone, as Dixon's is. In a generation, no one will remember, if this ungrateful neglect be not remedied, where lie the remains of one of the most devoted, laborious, and conscientious Missionaries ever possessed by any Church.

In April, 1877, Mr. Montgomery, Mr. Beatty and Mrs. Beatty, sailed on furlough for Europe. Mr. Montgomery intended to return; but everybody knew that after thirty-five years of service it was hardly probable that the Father of the Mission would ever set foot again on the land of his labours and of his love—and he did not!

Mr. Montgomery and Mrs. Beatty take furlough.

Belfast was reached in time for the Assembly of 1877, at which arrangements were made for the Mission tour of Dr. Stevenson, and the Court unanimously asked Mr. Montgomery to act as *interim*

Mr. Montgomery  
*interim*  
Convener.

Convener—an honour which was due to him by the Church after his long, and faithful, and arduous service as its Missionary.

## XXX.

Mr. George P. Taylor goes out with Mr. MacMordie.

Between deaths and furloughs, the middle of 1877 found the Mission rather under-manned. But the close of the year brought a little relief. On the 19th of October, 1877, Mr. MacMordie, whose health was quite restored, sailed for India along with Miss Armstrong,\* from the Ladies' Association, and the Rev. George Pritchard Taylor, M.A., B.D., who, with his wife, a daughter of the late Mr. Wallace, went out for the first time.

Mr. George Taylor is son of the Rev. Joseph V. S. Taylor, and was born in Gujarat. To the great joy of his father, he gave himself to the Foreign Mission field; and on his arrival in India he made the third generation of Taylors who had become Indian Missionaries. Mr. George Taylor had been a distinguished student both of the Queen's University and of Edinburgh, at the latter of which he graduated as a Bachelor of Divinity. His first permanent station was Surat. Being admirably qualified for teaching, he took up the High School work there, and remained till about March, 1880, when Mr. Alfred S. Jarvis, a student of the University of Bombay, and like Mr. M'Afee,

Mr. Alfred Jarvis Head Master of Surat High School, 1879.

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\* Miss Armstrong was daughter of the late Rev. John Armstrong, Castlederg. She married Mr. Shillidy.

with a good teaching record as an Assistant Master under Mr. James MacDonald, Principal of the Scottish High School, Byculla, became Head Master.\*

On leaving Surat Mr. George Taylor went to Gogho. But he was not permitted to take his departure without a marked manifestation on the part of the High School pupils of the esteem in which he was held by them. It so happened that his father was ordered home on sick furlough, and was quitting Surat just about the same time. Both were made the object of a very hearty and gratifying farewell demonstration in the Common Hall of the school, the venerated father receiving a most complimentary address, or "letter of honour," in Gujarati, from both native Christians and non-Christians, and the son a handsome presentation of plate, with a suitable inscription, from his former pupils.

Address to Mr. Joseph Taylor.

Presentation to Mr. George Taylor.

The Gogho of 1880 was not the prosperous Gogho of the early days of the Mission. The railway had penetrated the peninsula of Kathiawar as far as the neighbouring town of Bhavnagar, twelve miles distant, and stopped there. Being a *terminus*, trade and population were drawn to the more stirring centre, and some native Christians had settled in it. Mr. Taylor's attention was henceforth given to Bhavnagar as well as to Gogho, with the result that before 1884, with the help of the Europeans at the station, a large con-

Mr. George Taylor in Gogho and Bhavnagar.

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\* Mr. Jervis was appointed in 1879, but Mr. Taylor did not leave till 1880.



tribution from Ireland, and the friendly assistance of Mr. Proctor Sims, C.E.,\* ever a staunch supporter of the Mission, he was able to erect a substantial church, which serves both for native Christian and European services. At the date of the erection of the church there were 40 native Christians in the town, and the attendance averaged between 25 and 30 at each Sabbath service.

Under Mr. Taylor Bhavnagar prospered. We find him reporting numerous inquirers, and seven baptisms on one Sabbath, in the end of 1882; and in his report to the Assembly we also find Dr. Stevenson stating that, under Mr. Taylor, it was fast becoming the most important station in Kathiawar. At the sub-stations work went on steadily. Save in the rains, he preached every fourth Sabbath at Wallacepur, every second Sabbath at Bhavnagar, and the remaining Sabbaths at Gogho. School work also prospered.

Death of Mr.  
M'Kee in  
February,  
1878.

Death was again busy; but this time not among the younger members of the staff in India, but the older at home. In February, 1878, another of the pioneer band, the Rev. James M'Kee, was gathered to his fathers. He was appointed to the Mission in 1842, and took his

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\* Mr. Proctor Sims, C.E., is the State engineer. He kindly gave an apartment in his own house for the native Christian service during the time there was no church, and generously aided the Mission in every way in his power. Being an official of the Government, he had great influence with the Rajah and his advisers; and that influence was always exercised for the strengthening of the position of the Missionaries. In the report for 1889 we find him referred to as still working in the interests of the Mission. Our Church owes him a debt of deep gratitude.

full share in all the taxing labours of the foundation-laying period. Ill-health came upon him after some twenty years' service, and, in 1865, at the end of his twenty-third year in India, he retired in an exceedingly weak state of body. Like the other pioneers, he went to Rajkote on entering the field, and remained there until he was transferred to Gogho, which, as a station, he organised. During his retirement he was most active in home work on behalf of the Mission. He was a gentle, loveable old man, and no Missionary was more acceptable or welcome in the manses of the ministers over the Church than he was as he went about speaking of India. On the Indian Presbytery hearing of his death it transmitted to the surviving members of his family in Belfast a copy of a most gratifying record which it had placed upon its minutes. In this record it was mentioned, in addition to what has already been stated in these pages, that he was the author of several useful tracts in Gujarati, of a book entitled "*An Abridgment of the Old Testament Scriptures*," for the instruction of converts, and also that he took an active and prominent part in raising a fund for the publication of the Gujarati Bible. Thus were the fathers passing away!

For five years, owing to lack of men, the old station of Rajkote had been almost completely neglected. When Mr. MacMordie returned in 1877 the Presbytery sent him there to revive the work, which, with the assistance of Nathu Hari, his native evangelist, he

Indian  
Presbytery  
Minute.

Mr.  
MacMordie :  
Rajkote re-  
occupied by  
him.

largely succeeded in doing, though the native opposition was very great. In 1879 Mr. MacMordie returned to Ireland with Mrs. MacMordie, and within a short time retired from the service of the Mission.\*

## XXXI.

The years of  
famine :  
£2,724 con-  
tributed  
toward relief.

During the years 1877 and 1878 a very severe famine, the result of a long and dreadful drought, fell upon parts of India, and was bitterly experienced in Kathiawar and Gujarat. At all the stations, the relief funds contributed by the Church in Ireland amounting to £2,724 7s. 7d., were applied chiefly to relief works necessary to the welfare of the stations and Christian settlements, such as the digging of wells and tanks, and the reclaiming of new ground by the process of stubbing. Grain was also regularly distributed to the starving, hundreds, some, with children in their arms, walking from five to six miles every day for a mere pittance. At this crisis our Church contributed liberally, and our Missionaries did their part nobly, wisely, and to the advantage of Christianity, on her behalf as distributors of her charity. During the famine years Gogho was in charge of Mr. Rea ; Rajkote, of Mr. MacMordie ; Surat, of Mr. Joseph Taylor ; Borsad, of Mr. Brown ; Ahmedabad, of Mr. Gillespie ; and Anand, of Mr. Shillidy ; and their duties were neither light nor few.

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\* He subsequently became minister of Tandragee, and is now minister of Mourne, a large congregation in South Down.

In 1881 the Assembly made its second effort to establish a medical Mission in India. The Board, at its meeting in Derry, in August, 1881, nominated Dr. Henry Dobson Osborne as its medical Missionary, and he and his wife sailed with a large party, some of them returning after furlough, on the 12th November, for Bombay.\* On arriving at Surat in December, Dr. Osborne found that Gogho was the station at which the Presbytery of Kathiawar thought it best for him to commence his labours. The choice of Gogho was very much determined by the fact that there was a dispensary available there in connection with the State, and to which Government aid in the form of free medicines, and a paid assistant, would be given. In January, 1882, Dr. Osborne entered upon his duties. For the first year the visits to his dispensary numbered about 26,000, and in the second year they reached 28,000. As these patients presented themselves for advice and treatment, the Gospel was preached to them, frequently by Mr. George Taylor, who gave Dr. Osborne his help in the evangelistic department.

Dr. Osborne goes out.

Again this effort of the Assembly to establish a medical agency in connection with the Mission in India was doomed to failure. Just as Dr. Osborne was getting thoroughly into his work, he had to

Dr. Osborne obliged to return from ill health.

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\* The party consisted of Mrs. Rea, Mr. Gillespie, Mrs. Gillespie, Miss M'Kee (first time), from the Ladies' Association, and Dr. and Mrs. Osborne.

leave for Ireland on account of ill-health, and by medical advice he retired from the service of the Mission and remained at home.\*

Colony of  
Chetarsamba,  
or Careypur.

Christian colonies, as has already been seen, are a distinctive feature of the work of our Mission ; and we have the formation of yet another to record.

The pressure of the *Industrial* question at Borsad, which led to the formation of Shahawadi, will be remembered ; and it will also be remembered that the pressure there arose from the growth of the Christian community—and such a growth is the one thing that all Mission Societies, and Christians generally, ought above all things to aim at, and joyfully provide for. That they *profess* to desire such a growth there can be no question ; but that they are always willing joyfully to provide scope for the growth as it comes, is not by any means so clear, if cost is involved. If, however, the Society or Board at home does not arrange scope for growth as it comes, the unfortunate *Missionary* must. If he have the private means, as Mr. Brown had at Borsad, so much the better ; if he has a family, and has not, he must look to some friend or friends in India who know the circumstances locally to come to his assistance.

This, then, was exactly the situation in Gujarat. There was a growing Christian community, and the *Industrial* question had to be faced and solved by the Missionaries in charge. The men in the field all

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\* Dr. Osborne is now a practising Physician in Belfast, and medical officer of one of the Dispensary districts.

understood this, and with their hearty approval Mr. Shillidy early in 1880 put himself in communication with Mr. Sheppard, C.S., the Collector of Kaira, and brought matters into train for securing a grant of 1,000 acres of capital land at Chetarsamba, within eight miles of the railway station at Dakor, twenty miles from Bhalaj, and thirty from Anand.

Dr. Stevenson was able to report to the Assembly of 1881 that, owing to the kindness of Mr. Sheppard, C.S., the land had been secured from Government, and all was ready for the formation of a Christian colony. From that time until now colonisation has gradually been going on, as the outlet was needed; and at present the Christian settlers number seventy-four. They are under the care of an evangelist called Thomā Pāthā, who reports that there are two services each Sabbath, a Sabbath school, with three classes for men, women, and children, and that the people attend the services and Sabbath school with great zeal.

Mr. Carey, of Toome, has taken as deep interest in Chetarsamba as he did in Bhalaj. A church is now in course of erection for which he has generously provided the funds; and, by common consent of the Missionaries, who appreciate Mr. Carey's generosity to such industrial outlets, the station is henceforth to be known in the Mission records as *Careypur*, or *Careytown*.\*

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\* It is a point worthy the consideration of those who object to our Church becoming a landlord, as they say, whether high Government officials in India, who have spent twenty or thirty years in the

Colonists  
number 74

Mr. Carey  
provides funds  
for a church,  
&c.

## XXXII.

As the Mission was growing, extending, and strengthening, the founders of it were passing gradually away.

Death of Mr.  
Montgomery.

Mr. Montgomery returned to Ireland on furlough in 1877, having completed thirty-five years of active service. So far as appearances were concerned, he seemed to have a long and green old age before him with his wife and family in Belfast ; but God ordered it otherwise. Without any serious indications of failing health, if indeed any at all, he took suddenly ill, after conducting family worship and retiring to rest, on the night of the 3rd November, 1880, and within a few hours his spirit was with God. Failure of the heart's action was the immediate cause of death. Symptoms of such a trouble had been apparent in India some years before, and he was urged to retire at once from the field. At that time there was no one to spare to take his place in Surat, and he utterly refused to leave what he considered to be his post of duty, for his own comfort, to the injury of work at other stations. After his return to Ireland he rallied, and was contemplating, at the time of his death, going back to Surat to see his commentary on

Contemplat-  
ing return to  
Surat to  
publish his  
Gujarati com-  
mentary on  
Romans.

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country, who are quite independent of all Mission influence, and who know all the ins and outs and needs of its life, as few know them, would encourage such colonies, did they not know that they were needed, and the best thing, not only for the native Christian Church under the circumstances, but for the district, too.

the Epistle to the Romans in Gujarati through the press. The *magnum opus* of his literary life had been an English-Gujarati dictionary, undertaken at the request of the Education Department of the Bombay Government, and which has now become the standard lexicon in the Presidency. But the commentary would have been pre-eminently his greatest work had he been spared to publish it. He was of the mind that the Epistles had never received adequate attention in the Mission literature of Gujarat, and he chose Romans for exposition, and for years had been bending his best energies of mind and heart to produce a commentary worthy of the great letter of the Apostle of the Gentiles, and worthy of the native Christian Church of Gujarat.

His death, being unexpected, fell as a surprise upon the Church both in Ireland and in India. He was well known by reputation in both countries, and most highly esteemed. Besides, he had retired so recently that he had not lost touch of his contemporaries nor his contemporaries of him.

In the Church in Gujarat—especially in Surat, where he had spent thirty years—there was deep sorrow. He was regarded as the Church's spiritual father. From his hand the waters of baptism had fallen upon the head of the first convert, who was his own son in the Gospel. But his fatherhood had taken a wider range. His strong practical wisdom had been concerned for the entire little Church in all its inter-

Had been  
thirty years in  
Surat : deep  
sorrow.



ests, temporal as well as spiritual, as it had grown up around him : his piety, and elevated Christian character, had been an example and a source of strength to every member of it ; and, when he was gone, all felt as children without a father, and sorrowed deeply that they should see his face no more.

Convener and brethren speak of him.

In the *Herald* for December, 1880, Dr. Stevenson wrote a most touching and appreciative notice of him, in which he says—"He was for years the outstanding head of the Mission, and having grown up with it at Surat, he occupied much the same relation to affairs there that Dr. Wilson did at Bombay." Good Joseph Taylor, so soon to follow him, wrote of him recounting his many and faithful labours ; Mr. Rea spoke of him as the "brave, good, wise servant of God ;" and the Rev. Dhanjibhai Nauroji, who knew him from almost the first to the latest hours of his Mission career, bore unqualified testimony, in the *Bombay Guardian*, to his zeal and labours.

Friends in Bombay.

Dr. Stevenson, in the notice referred to, speaks of the esteem in which he was held in the city of Bombay. There he had many and warm friends, and among them Mr. Charles Macdonald, Mr. Edward Miller, and the late Dr. Macpherson. Mr. Charles Macdonald seemed to love him as a brother ; Mr. Edward Miller to revere him as a father.

Death of Mr. Taylor.

When Joseph Taylor wrote a memorial notice of his brother Mr. Montgomery, in the *Herald* of December, 1880, it was little thought by the Church that

the writer would be the next member of its Mission staff to "go home." But so it was. He had left Bombay on the 23rd of March, 1880, on furlough, and was present at the General Assembly of that year. Meantime he had taken up his residence with his family (his wife was a Scotch lady) in Edinburgh. When packing his portmanteau to cross to Dublin for the Assembly of 1881, he was seized with faintness and intense pain in the region of the heart. Within an hour he had breathed his last. In seven months two founders and fathers of our Indian work were taken from us.

In the note appended to Mr. Taylor's name on page 145 some facts of his life have been stated; and the story of his abundant labours as the founder of the colonies at Borsad and Shahawadi has also been told. As this is history however, it may also be worthy of record, that he came from India to England in 1838; that he remained till 1840 at Ongar, where he met David Livingstone, with whom he formed a fast and life-long friendship; and that in 1840 he entered the University of Glasgow, where, in 1845, he graduated as a Bachelor of Arts. In the same year he was accepted by the London Missionary Society, ordained, and sent to Madras, from which, in 1846, he was transferred to Gujarat, joining our Mission in 1860.

Mr. Taylor was a Missionary *sui generis*. There were few, if any, of precisely the same type in India. Mr. Taylor a  
Missionary  
*sui generis*.

Born in the country, and residing in it till eighteen years of age, he knew its life, and the genius of its languages. Dr. Stevenson, in his obituary notice of him,\* accurately describes him as a man of rare gifts and graces, of solid and various learning, and one who had done more for the literature of the native Church than any other Missionary in Gujarat. Besides, he says, he got near to the country folks, among whom he liked best to labour, owing to his idiomatic use of their language,† his perfect simplicity, his affectionate, child-like straightforwardness, and the power of a nature always richly charged with emotion. Mr. Beatty and Mr. Rea wrote in the same number of the *Herald* most appreciative notices of their departed friend and father, the former giving a list of his contributions to the literature of the native Churches,‡ and the latter referring to the comments of the Native Press in Surat, Ahmedabad, and Bombay, which he said were “full of his praise, and of lament over his unexpected decease.” Perhaps the finest testimony of all borne to his worth as a self-

Mr. Beatty  
and Mr. Rea  
write of him.

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\* *Herald*, September, 1881.

† He had a remarkable gift of languages. He could have preached in Tamil, Kanarese, Marathi, Hindustani, or Gujarati. Strange to say, nothing appeals to the heart of a native like an idiomatic command by the foreigner of whatever language is spoken. To know his mother tongue well is a passport direct to the native's heart. But *murder* his mother tongue, and he despises you. One great point of vantage for all our agents has been their wide and accurate knowledge of Gujarati.

‡ History of the Christian Church in Gujarati; Praise Book containing hymns, original (Mr. Taylor was a Gujarati hymn writer) and translated; A Manual of Devotion; Translation of the Shorter Catechism; Translation of the Philosophy of the Plan of Salvation (left unfinished); Translations (3) of the Westminster Confession

denying Missionary was that given in a letter from the Christians of Shahawadi to his widow, in which they most feelingly refer to the "pains and distresses, the hungerings and thirstings which he endured when founding the churches at Borsad and Shahawadi;" to his living on "the hard dry crust of bread that even a poor man would not have cared to eat when working on their behalf;" and to his being, while he dwelt among them, "as one of themselves." Mr. B. Malabari, in his volume,\* from which quotations have already been made, writes—"As I am sitting down to record my sense of Mr. Taylor's worth, I hear of his sudden death at Edinburgh. He was essentially a Missionary, a devoted and indefatigable worker, a genuine scholar, and a genial friend. I believe that the success of the little colony of Christian converts at Borsad is mainly due to his exertions. To him I am indebted for my success as a Gujarati writer. He was my first literary guide and friend. In the case of many a struggling young man Mr. Taylor's encourage-

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of Faith; and a Text Book of Theology for native students. He was also the author of a large and small Gujarati grammar. The large one is the standard for all Gujaratis.

Dr. Glasgow also contributed very largely in his day to the literature of the native Church both by translations and original matter. It will be remembered that his metrical translation of fifty Psalms was the *first* Praise Book which the native Church ever had.

\* "Gujarat and the Gujaratis." Bombay: 1884. Page 31. Mr. Malabari is a great admirer and friend of the Irish Presbyterian Mission. His notice of Mr. Montgomery is the finest and most appreciative of all his notices of the Irish Presbyterian Missionaries, but it is too long to quote in full, and to cut it down would be to do both Mr. Montgomery and Mr. Malabari injustice. He has generously founded a scholarship in connection with the Surat High School.

ment has been actually the making of a life of usefulness." Of a Missionary family himself, he in turn gave three sons to the work of Christ among the heathen. One son—Mr. George Taylor—is connected with our own Mission ; another with that of the London Missionary Society in Calcutta ; and the third, Dr. Taylor, joined the Church Missionary Society as a medical Missionary in China.

Mr. Beatty at  
Ahmedabad.

Our history is now nearing its close, and the majority of the remaining events must be very briefly summarised. On Mr. Beatty's return from furlough in the end of 1878, he and Mrs. Beatty went to Ahmedabad, where they both heartily devoted themselves to work in the city and at Shahawadi. Mr. Beatty,\* besides his pastoral work at Shahawadi, his city bazaar preaching (which has always been a strong point of his wherever he has been stationed), and the duties of the Theological Class for students, gave a good share of his attention just then to vernacular schools. In the work of looking after these he was greatly helped by Mrs. Beatty, who looked lovingly after the schools devoted to the education of the girls.

Mr. Gillespie  
at Borsad :  
repairing  
Mission house  
and building  
Zenana house.

Borsad was assigned by the Presbytery to Mr. Gillespie on his coming back, after his furlough, in 1881. At that time the old Mission house, built by Mr. Joseph Taylor, was not only scarcely habitable, but almost tumbling down, and Mr. Gillespie, in

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\* During this period Mr. Beatty accidentally broke his arm. It was badly set, and had to be broken and re-set, which caused him great suffering for months.

addition to his heavy station and district work, set himself, first to the repairing of it, and next to the erection of a house for the Zenana ladies. Mr. Shillidy was carrying on the work of perfecting his own station at Anand, and those elsewhere as well. Mr. Rea was at Surat carrying on the heavy and exacting work of the printing press, in addition to the other duties of the station, for five years. Part of the time—four years—covered by this summary Mr. George Taylor was in Gogho and Bhavnagar, and at Rajkote.

For some years the working strength of the staff in the field had not been increased. At length, in 1883, two able, pious, and scholarly men were accepted by the Board. These were Mr. J. F. Steele, M.A., a native of Antrim, ordained by the Presbytery of Templepatrick on the 29th of October, 1883; and Mr. Hugh R. Scott, M.A., a native of Belfast, ordained in Fisherwick Place church by the Belfast Presbytery on the 30th October.\* These brethren sailed on the 14th November, 1883, for Bombay. On the 7th January, 1884, the Presbytery met at Gogho, and Mr. Steele was stationed at Rajkote with Mr. George Taylor, and Mr. Scott at Gogho with Dr. Osborne.†

These brethren had hardly got well settled in their

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\* Mr. Wilfred W. Shaw, M.A., son of the Rev. George Shaw, B.A., Belfast, was ordained on the 30th October, with Mr. Scott, in Fisherwick Place church for the field in china.

† At this time Dr. Osborne had not left India.

The *Mela*,  
a great religious gathering  
at Borsad,  
1884.

stations when the Christian *Mela*, one of the most remarkable religious gatherings in the history of the Church in Gujarat, took place at Borsad. The native Christians came together on the 5th of April, 1884, from all points of the district round Borsad within a radius of fifty miles, to the number of at least 700 \* men and women—all adults. Eating and sleeping arrangements were made for them in Khasawadi, and in the Mission compound. But it is not so difficult to arrange for that number there as at home. Rice and curry and curd, with bread and vegetables, constitute the necessary food. And in India every man, whether native or European, carries his own bed and bedding with him. The European is quite content to meet with a bare cot within walls. If there be only mosquito curtains to it, it is enough for him. For the rest, he can arrange. The native requires less. He neither needs walls, nor cot, nor mosquito curtains. For him it is enough that he can secure the breadth of his back in a dry, sheltered spot under the bright blue of the star-lit sky. Give him that, and he spreads his mat, gets down, draws his blanket over him, and sleeps! Only the women required houses at the *Mela*.

This religious gathering lasted from Saturday till Monday. On Saturday there were two or three meetings in the church. On Sabbath there was a

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\* I counted 650 in the church and porch and about the windows. In the verandahs there were many more whom I could not see.

morning meeting for prayer ; at mid-day and after-<sup>The great Mela.</sup> noon regular services. At the afternoon service the sacrament of the Lord's Supper was dispensed. It was a solemn and moving sight. To see such a vast number of communicants celebrate the dying love of Christ in the midst of good premises, outside the walls of an old and picturesque heathen city, where, forty years before the name of the Christ had not so much as been heard of, was enough to stir and gladden the heart of any Christian \*—and it stirred and gladdened the hearts of many that Sabbath day. All the Missionaries were present, but the leading spirits were Mr. Gillespie, Mr. Rea, Mr. Beatty, and Mr. Shillidy.

On the evening of the Sabbath, in the bright moonlight and balmy air, there was what is known as a *Kirtan*, or native sacred concert, in the church grounds. There were voices, and native instruments of all sorts ; and pressing round, and in upon, this large Christian gathering were hundreds of Hindoo men, women, and children from the town, who listened to the singing of sweet Christian hymns from a little after sundown until close on midnight.

Mr. Robert Boyd, B.A., a licentiate of the Presbytery of Down, was nominated at the August meeting

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\* I dare not trust myself to say out all that I felt that Sabbath. It was at that great gathering that "Major" Tucker insinuated himself and his "army" into the graces of the little church in Gujarat under cover of the friendly wing of our own Missionaries. I remember well seeing on the Monday a post-card that came from one of his agents, a Yankee, to Mr. Beatty, with the words written on it, "Crack up the Major."



of the Board in 1884, and ordained to the work in India on the 25th of October following. He sailed for Bombay on the 12th November, and arrived on the 8th December. Mr. Boyd's college record was like that of his predecessors. This strengthened the staff considerably, and enabled the stations to be kept in full operation despite sickness and deaths.

Mr. Rea's  
long illness,

As has been stated, Mr. Rea had been running himself down physically by hard work in Surat for a very long time. Unhappily, malarious fever, which developed into typhoid, came upon him in 1884. The original fever found him exhausted, and ill-fitted to battle with it alone ; but when the additional fever set in he became so dangerously ill that his life was for some time despaired of. He was faithfully nursed throughout this trying time by Miss Roberts, one of the Zenana medical ladies, and in his letter to the Convener he speaks most gratefully of her kindness and skill. When recovering he experienced great kindness, also, from a Parsi friend, who placed a fine residence by the sea at Domus at his disposal, free of cost, for three or four weeks ; and when further recovered, and able to journey to Bombay, Mr. Edward Miller generously gave him quarters in his delightfully-situated bungalow overlooking the sea at Breach Candy. Nor can the kindness of Dr. Dosabhai, a Parsi, be left unacknowledged. He attended Mr. Rea all through his illness for over four weeks, and would not hear of remuneration.

Mr. Rea came out of this illness completely crippled in both feet. He was ordered out of India, and reached home in March, 1885. For a long time he had to use a crutch and a staff. At present he has rallied considerably, and has so far regained strength as to be able to walk about freely without helps. Till this present year he was in hopes that he would be in health to return to India, and at least be able to superintend the press at Surat. But the Board, on the report of their medical adviser, decided not to allow him to go out again, and, much against his will, he was obliged to retire from foreign service.

Mr. Rea is obliged to retire.

There is also another retirement to record in 1890—that of Mr. Beatty—happily not from his own delicacy of health, though he has become considerably shattered, owing to fever and two severe accidents, but from the health of his wife, who has been at home for years, and is under strict medical orders not to return to India again. Mr. Beatty has completed in service in the field the term specified in the regulations of the Mission for retirement.

Mr. Beatty's retirement.

In the withdrawal of these two brethren the Mission has lost two of its most energetic, faithful, and efficient agents—men whose hearts and souls were in the work of winning the heathen to Christ, and whose names will long be remembered, and memories cherished, by the Christian Church of Gujarat. At parting from our two brethren it is only just to place on record the fact that two more loyal workers than their wives were

The loss sustained by the Mission.

never connected with any Mission ; and rarely have any two ladies suffered so severely from the evil influences of the climate as they have suffered.

Death of Dr.  
Stevenson.

As usual the Board of Missions met in Derry in August, 1886. At the Assembly in June Dr. Stevenson had intimated that Mr. Beatty, then on leave, would return to India in November, but likely not alone. At the meeting in August he reported that Mr. R. W. Sinclair, M.A., and Mr. Thomas M'Anlis, M.A., were ready to take up work in Gujarat, and they were then appointed. These were the last men whom he was ever to select and nominate for his beloved foreign field ; and that was the last Mission Board he was ever to attend.

His death occurred unexpectedly and suddenly at the Manse, Orwell Bank, Rathgar, on the 16th of September, 1886. The heart of the Church was stricken ; it had lost as in the twinkling of an eye one of its choicest spirits ; one of its ablest ministers ; the one man who seemed able to further the interests of its Foreign Mission. But not only was the heart of the home Church stricken, but the hearts of the British and American Churches as well. His reputation was not Irish, but British ; and not Irish or British only, but American. India too realised the loss that it had sustained ; and the stroke that smote him down touched chords in China and Japan. As in the case of Mr. Montgomery and Mr. Taylor, so in his, heart disease was the cause of death.

We need not here say more of Dr. Stevenson. His fitting memorial has been written in the pages of his *Life and Letters*, by Mrs. Stevenson; and, for its information about the man, the minister, and the Missionary Convener and enthusiast, the Christian world of the future will look to that book and not to this history.

The Mission party, consisting among others of Rev. William Beatty, the Rev. Thomas M'Anlis, the Rev. R. W. Sinclair, and Miss Henderson from the Ladies' Association (new Missionaries), sailed with heavy hearts on the 18th November, 1886.\*

Shortly after their arrival the Presbytery met at Surat, and Mr. M'Anlis was appointed to Rajkote, Mr. Sinclair to Gogho, and it was determined to open a new station at *Broach*.

The late Convener had for a long time desired to commence operations at Broach. But it was not till after his death, when the Mission staff was strengthened by his last selection of men, that its opening could be accomplished.

It was while in charge of this station that Mr. M'Anlis died, and we cannot do more adequate justice to the memory of Mr. M'Anlis than by quoting the words of Mr. Beatty in the Report for 1889:—

“The beginning of 1889 found Mr. M'Anlis busily  
 \* Sad to say two of this party are dead. Miss Henderson died of typhoid fever on the 31st March, 1888, just as she was setting to her work with great zeal and spirit. The death of Miss Henderson was a great loss to the ranks of the Zenana Mission in Gujarat. The other death is that of Mr. M'Anlis.

Memorial  
written by Mrs.  
Stevenson.

The Mission  
party sail 18th  
November,  
1886.

Broach opened  
as a new  
station.

Death of Mr  
M'Anlis.

Mr. Beatty's  
estimate of  
him.

and enthusiastically engaged in proclaiming the Gospel in the villages of the Broach district. He often spoke to me of the hearty and simple way in which the preaching was listened to by the villagers, and the great pleasure it gave him to find the Gospel so eagerly welcomed. It was his first tour in his own field. He considered, and rightly too, that regular systematic work would be the most likely way to gain a successful entrance for the truth, and that repeated visits to the same villages would be better than extensive tours. He therefore kept his camp for a long period at Ankleshwar and visited the surrounding villages over and over again. Whilst thus engaged he was suddenly summoned to Surat to conduct the work of that station, for which a serious accident had unfitted me. Accordingly, leaving Sajod, the camp to which he had just removed, he came to Surat and took up all the work of the station, and did it with remarkable ability. Feeling the need of a change, early in May he went to Matheran, and after a short period of rest there returned to Broach at the beginning of the monsoon. Here he resumed his work, which was confined very much to street and village preaching. Ever, however, on the outlook for an opening, he found one which cheered him greatly. In Surat Miss M'Kee had started a Sunday-school for non-Christian children, and Mr. M'Anlis during his stay had helped in it. He resolved to try the experiment in Broach, seeing that it had proved a great success in Surat. He was

successful far beyond his expectations. The room he rented was soon filled with children, and he had the intense joy of seeing his work opening out in a direction he had not expected. He loved music, and led the children in singing the hymns, and was busy qualifying himself to develop this method of making known the Gospel. He had observed the intense delight of the natives in their own 'bhajans,' and how they listened with the utmost pleasure to hymns sung to native tunes with instrumental accompaniments. He was, therefore, as rapidly as possible qualifying himself for the proclamation of the Gospel in this most effective way. In the midst of his plans, and while enjoying a glimmer of hope for the success of some of them, he was attacked with fever on the 7th September. Thinking that a few days' change would restore him, and that he would be able to be present at his Sunday-school in the beginning of the week, he went up to Anand on the 11th. No dangerous symptoms developed themselves till the night before his death, when a sudden rise of temperature alarmed Mr. Steele, who had arranged to take him to Bombay and place him under the best medical skill obtainable, but before this could be done, on the morning of Sabbath, 15th September, the silver cord was broken, and one of the most devoted of Christ's servants and tenderest and loving of fellow-labourers was summoned to an early reward and a Heavenly

crown. His loss to the Mission and his brethren is no ordinary one, and has been most keenly felt." \*

## XXXIII.

Rev. W. Park  
appointed  
Convener,

At a special meeting of the General Assembly in October, 1886, the Rev. William Park, M.A., minister of Rosemary Street church, was called to the vacant Convenership of the Foreign Mission. His deep interest in the Foreign work of the Church had been often and amply manifested ; and his administrative ability† and organising powers were well known to the Assembly : consequently his appointment was exceptionally hearty. Being one of the most hard-working of our city ministers, with a large congregation to attend to, he felt the pressure of the extra work of the Convenership telling upon him ; and so, in 1888, that he might not be obliged to resign it in the interests of his health, the Church unanimously asked Mr. David G. Barkley, LL.D., to become Joint Convener. Dr. Barkley was pre-eminently fitted for this position. He had been for many years in India as a member of the Bengal Civil Service, and had a short time before, retired, and come home from Lahore, the capital of the Punjab, where he had occupied the position of Judge of the Chief Court of that Province.

Dr. Barkley  
joint Convener.

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\* So great was Mr. M'Anlis's love for, and interest in, the work of the Mission that, shortly before his illness, he gave between £80 and £90 toward the Stevenson College Fund.

† At the time he was Convener of the Continental Mission.

During Dr. Barkley's residence in India he had not only taken an intense interest in Missions, but had made himself so familiar with all the details of their working, that at once he was able to take up the duties of Mission administration in Ireland. Since 1888 the Joint Convenership has been a marked source of strength to the Foreign Mission of our Church.

For so far nothing has been said of the Native Pastors' Fund, contributed by the native Christian congregations for the support of their ministry. Some time ago the Indian Presbytery, recognising the principle that all are bound to give of their substance "as God has prospered them," agreed to keep the matter of Christian giving before its congregations, and arranged that the sums contributed at the several stations should be paid over to a committee consisting of both European and native Christians, who should pay out of the amount contributed by each congregation a certain proportion—meantime, three-fourths of the sum received—to the support of their ordained native pastors, the balance to be funded, as the nucleus of a Sustentation Fund for the sole use of the ministers of the native Christian Church.

That this was a step in the right direction there can be no question, and that it met with the loyal approval of the congregations is clear. The members of the native Church are, as a whole, very poor, and also comparatively few, yet we find that for 1887—



selected as an average year—the congregation at Surat gave a sum equal to £20 10s.; Broach, to £4 6s.; Borsad, to £17 10s.; Anand, to £33 6s.; Ahmedabad, to £11 18s.; Shahawadi, to £22; Gogho, to £12 6s.; Rajkote, to £7 4s. Out of the gross amount of £129 6s. contributed in that year, £110 10s. was funded for Sustentation. For 1889 the total sum received was a little less, and only £83 was added to the Sustentation Fund.

As yet there are only two ordained native pastors—the Rev. Rambhai Kalyan, at Brookhill, and the Rev. Nathu Hari, at Bhalaj—Shahawadi being, for the present, in charge of John Gungaram, a licentiate of the Presbytery of Kathiawar and Gujarat.\*

Another arm of the Mission service not yet spoken of, but coming in as well here as at any other point, is the “Gujarat Tract and Book Society,” which has been in existence for over thirty-six years.† It is auxiliary to the Religious Tract Society in London, and in touch with it in its work. The operations of this Society are most important—more important than we can estimate. It is through its agency that Gujarat is provided with Christian literature. In the Report for 1889 the Committee’s catalogue furnishes a list of

Gujarat Tract  
and Book  
Society.

\* The list of congregations requiring pastors will be found on one of the opening pages. There are candidates for the ministry in course of training at the Theological School in Ahmedabad. It is difficult to find fitting material for a native *ordained* ministry. To ordain is to take a serious step, and our Missionaries require to act with great caution. Paul knew of what he was speaking when he advised that hands should be laid suddenly on no man.

† It was founded in 1853.

134 distinct sets of tracts, booklets, and books, in Gujarati, all emphatically bearing upon subjects on which the Hindoo, and the Mohammedan, and the Parsi, need Christian light and teaching. The majority of these little treatises have been specially written by the ablest Missionaries in India, and are standard contributions to the spiritual and controversial literature of Missions. Colportage in India is one of the chief powers among Mission agencies, and were it not for this Society, with the Mission press at Surat at its back, colportage would be a practical impossibility among the Gujarati speaking people. No secular press could at all meet the needs of the situation; and no other Mission press in India could do the work. Some idea of the extent of the Society's operations may be formed from the fact that in 1888 the enormous number of 87,137 copies of its publications were sent out to our own and other stations; and the issues on behalf of the Bombay Tract Society amounted to 73,806. The Society is constantly issuing new tracts and books. But as its sources of income, not being from Mission funds, are uncertain, it is at times much hampered in its work. A few friends in Ireland and in India help; and the parent Society in London continues generously to give free grants of paper. Without this help from London comparatively little could be done by it, and the Irish Presbyterian Church is under a great debt of gratitude to the London Society.

Help from  
Religious Tract  
Society,  
London.

For some time a scheme has been in process of

Jungle Tribes  
Mission.

perfecting with a view to secure a cheaper agency—chiefly lay—to work among the Bhils.\* The promoters of this scheme—devoted laymen and ministers—appeared before the Assembly of 1889 asking its sanction for organising themselves into a Missionary Society. The matter was remitted to a Commission with Assembly powers. This Commission, after careful deliberation, authorised the formation of a Society to be called “The Jungle Tribes Mission,” to work on independent lines as to funds, agents, and methods, and also prescribed regulations in regard to the appointment of agents and their relation to the Presbytery in India and the Board at home.

Messrs.  
Fitzsimons and  
Henderson  
go out.

During the year 1889 the staff of the Mission was strengthened by the addition of Mr. J. H. Fitzsimons, B.A., a licentiate of the Magherafelt Presbytery, and by that of the Rev. R. Henderson, M.A., minister of Castledawson.\* Mr. Fitzsimons was ordained by his Presbytery on the 17th September, 1889; and Mr. Henderson was designated by the same Presbytery on the 19th December, 1889. Mr. Henderson is now in India; but Mr. Fitzsimons was unhappily taken ill of typhoid fever when on the point of starting, and has thus been delayed in Ireland till the coming October. Both are men of high reputation for attainments and gifts.

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\* Reference to the Bhils will be found on pages 108 and 152.

† The church of which Dr. Glasgow was minister when he was called to the Foreign field about fifty years before. Dr. Glasgow was present at Mr. Henderson's designation and took part in the services.

## XXXIV.

And now we close. During the fifty years over which the history of the Mission extends, what a change has been brought about in Kathiawar and Gujarat. In 1840 Christianity was scarcely known. There was no Missionary agency at work, except in Surat, and there were hardly any native Christians. Now there are 18 stations, at which the Gospel is regularly preached, with a native Christian community of 2,149 persons. There are 43 vernacular Mission Schools, attended by 2,655 children under Christian instruction, and 3 English or High Schools, including the branch school at Surat, with 724 pupils, in which a large part of the instruction is given in English, and at which the more advanced pupils are prepared for University Examinations. Scripture lessons are regularly given to all the classes, and there are also arrangements made for giving Scriptural instruction to Christian children attending Government Schools. There are Christian settlements at Borsad, Shahawadi, Brookhill, Nariad, Bhalaj, Wallacepur, Careypur, and Anand, where thousands of acres of land, the property in large part of the Mission, are farmed. There are 166 school teachers, of whom 56 are Christians; there are 6 colporteurs, who itinerate and sell tens of thousands of tracts, books, and Scriptures yearly; there are 2 native pastors and 30 evangelists, many of

Closing words:  
growth of the  
Mission.

whom do the work of pastors ; there is a Zenana medical agency which, last year, at one centre alone attended to 25,000 cases ; and a staff of European Missionaries and Zenana ladies whose number and names need not be repeated here.

Growth.

The growth of the native Christian community, slow at first, has gone on with scarcely any interruption, and is steadily progressing from year to year. In 1861 there were just 74 communicants ; in 1871, 133 ; in 1881, 248 ; and at the end of 1889, 390. The entire Christian community, including enquirers under instruction, and children too old to be baptised, except on profession of faith, numbered 291 in 1861, 532 in 1871, 1,808 in 1881, and 2,149 in 1889. During the last five years there have been 698 baptisms, including over 200 adults, and, after deducting losses by death, removal, and other causes, the number of baptised members of the native Church has increased from 1,294 in 1884 to 1,679 in 1889, or by 30 per cent., while communicants have increased from 293 to 390, or by 33 per cent. The Christian community in connection with any one of three principal stations—Anand, Borsad, and Ahmedabad—is larger than the *whole* Christian community in connection with the Mission in 1861, twenty-eight years ago ; and at Surat, again there is a fourth Christian community nearly as numerous as the whole Christian community was in 1861.

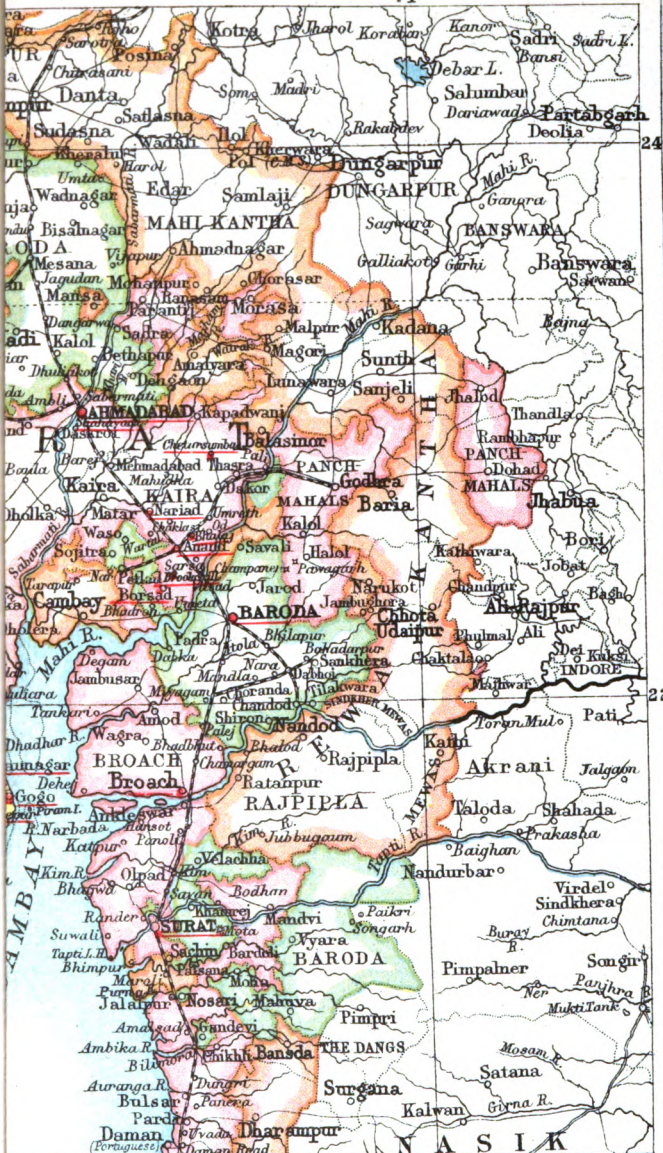
There are also results which cannot be tabulated,

but are full of promise for the future. Our Missionaries are, for instance, welcomed and listened to by attentive audiences at places where they would have been received with coldness and indifference only a few years ago; and within the Church there is a growing Christian agency, largely employed in spreading the knowledge of the truth.

Little as what has been accomplished is in comparison with what yet remains to be done, there is manifest evidence of God's blessing on the work. Much precious seed has been sown, the fruit of which cannot be seen as yet. What is known to us is only an earnest of that larger harvest which we may expect to be gathered in hereafter, if only we continue to sow in faith and look to God to give the increase. In India, as at home, the prophecies must be fulfilled that "all the ends of the earth shall remember and turn unto the Lord," and "on Him shall the Gentiles hope."







Mahi and Rewa Kantha Agencies,  
States of the Palanpur Superintendency,  
Cambay and the minor States of Gujarat

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